CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JUNE 18, 1836. NO. 775.---VOL. XV.—NO. 25.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

MISTAKES RESPECTING RELIGIOUS EXPERIENCE.

(*Concluded.*)

The grand error in the view under consideration regarded in a practical light seems to be this—that it induces men to look for an influence out of and beyond themselves, exerted upon their hearts and minds, and exerted too in a measure independently of their own endeavors, before they can enjoy what is called a religious experience;—an opinion as repugnant to reason as it is totally without foundation in revelation.

The last mistake connected with our subject to which I shall now allude, is that of supposing that the same kind of religious experience is necessary for all; in other words, that all who attain that state of mind to which in popular discourse this appellation is given, must pass through precisely the same changes; be subject to the same feelings; go through the same alternations of fear and hope, of gloom, despondency and triumph, pass through all the gradations from a state of abject debasement and self-loathing to one of assured trust. All this is asserted in much of the popular language employed by religionists of the present day, and is implied too in the popular means which are resorted to to produce the desired effect. This language and these methods seem to me to overlook the all important truth that human nature is, I had almost said, infinitely diversified, and requires, therefore, when it is to be led on to the performance of any particular duty, or excited to any particular feeling, appliances as various as are the dispositions, habits, feelings of which it is composed. What parent, what parent I mean who reflectingly and faithfully performs the duty of a parent, thinks of applying precisely the same modes of influence and discipline to all his children; or if he wishes to persuade them to the performance of any particular duty, thinks to accomplish the desired result, by urging on all precisely the same motives. Or if in some rare cases this might be done with propriety, in how many more would such a course entirely fail. This child must be influenced by love, that impelled by fear; this again must be influenced through the medium of his generous feelings—that through his selfish propensities; kindness must be used with one, severity with another; this one can be governed by a wish or a look, nothing but a command will move the other. All this is familiar truth to those who have had the training of the young. Indeed, in some or another of its applications it is familiar truth to us all. We all know that a motive which would influence one man would have no kind of effect on another. We know yet farther, that the same feelings manifest themselves in a very different manner in different individuals. And I must insist that when religion is brought to bear upon this nature, thus various in its capacities, powers, and dispositions, and displaying itself in modes so different, it does not so transform it, as in reference to itself, to make that true, which is true in no other case. On the contrary, to state the truth by illustrations, the individual who is ardent on other subjects will be ardent in religion, the individual who is calm on other subjects will be calm in religion; he who in other matters must be influenced by an appeal to his reason, must be so influenced, if influenced at all, in religion—he who acts from the impulses of an ardent imagination, or of strongly excited feeling, must have his imagination warmed, and his feelings roused by religion, or it will be of little worth to him.

It is in view of the important facts at which I have but glanced, that those measures which seem to make all men religious in pretty much the same way—which the same make appeals to all, are fundamentally wrong. As if in the world of mind, as in the world of matters, the same processes might be infallibly counted upon as leading to the same results, and the religious character be formed by a process as purely mechanical as a chair or a table is formed out of the misshapen block, and have in every case as near a resemblance to a certain model as obtains among similar specimens of the artist's skill. No, this is not the way, we may depend upon it, to make men good. As well might the physician prescribe the same mode of treatment for all diseases; and something like this is often attempted, and with an effect on the bodies of men just about as salutary as the other is on their souls.

We cannot better test the value of all formal prescribed modes of inspiring with the knowledge and love of Christian truth, and Christian duty, than by comparing them with the instructions and example of the Great Teacher himself.

There is no one more prominent characteristic of his teachings, than their adaptedness to the various spiritual wants of those whom he addressed. Whatever other authority there may be for requiring of all the same or nearly the same proofs of religious experience, it certainly derives no support from the course pursued by Jesus Christ. 'Do you continually hear from his mouth the words conviction, conversion, the new birth, the grace of God, important as they are? No, it is sometimes faith that he requires, sometimes repentance; then, again it is charitableness, or candor; then alms-giving; then honesty, meekness, patience, humility, forgiveness of injuries, fidelity to relatives; every virtue in fine, every grace that belongs to goodness and piety.'*

And what is said here with so much truth of our Savior's manner of teaching, applies with equal force to the discourses of his apostles. Look through the book of Acts; read the sermons, or rather the abstracts of the sermons delivered at various times, on various occasions, and to various audiences by Peter and Paul. The same adaptation to the peculiar circumstances of those addressed which is so noticeable in the teachings of Christ, is equally apparent in those of his distinguished ministers above named. And is it not strange that, the example of Christ and his apostles to the contrary notwithstanding, and in plain violation of the laws of human nature—a method of making men religious—so erroneous as that we have been considering should still be pursued? Let us rejoice in the cheering prospect—that this and every other hurtful error must eventually yield to the irresistible power of truth slowly but surely obtaining possession of the minds of men.

The *evils* resulting from the mistaken views which have been alluded to, are too apparent to require much notice. The individual who identifies religious experience with conversion, will not be likely to press on, in the Christian path. Regarding himself as having already attained all, or to say the least, most that is necessary to secure his salvation, he is without the incentives to watchfulness and exertion which are indispensable to fidelity in the Christian course. And, again, if it is believed that some special divine influence must be put forth, before men can be brought to see and acknowledge their sins, and to receive Christianity as the medicine of their souls,—how many through despair of such interposition, will live and die strangers to the hopes and consolations of Christianity—and, on the other hand, how many will be puffed up with spiritual pride, believing themselves the subject of such interposition.

Lastly, if in order to conversion or a religious experience, all must go through precisely the same processes, experience the same feelings, and be brought at last to precisely the same results,—how many are liable to be deceived by thinking themselves the subjects of these feelings;—to mistake the excitement got up under circumstances adapted in their very nature to produce an inward tumult, for the calm, sober reality of religion,—to think that they have the substance when they have only grasped the shadow,— while others again not being able to work themselves up to these states of feeling, to enjoy such an experience, will yield themselves either to indifference or despair. The errors which have been alluded to have their foundation in identifying two things which are widely different, namely conversion and experience of religion. But let it be understood that conversion however important, (and far be it from me to say one word in diminution of its importance,) is not religious experience. It is, if sincere, the beginning of religious experience, the first step in it,—it is not the thing itself. This experience can be the result only of trial, of bringing feelings, intentions, resolutions to the actual test, and having them abide that test. All who have done and all who do this, have had and still have an experience of religion. It matters not by what means they have been brought to the truth,—if their love for it is sincere, their devotion to it entire,—if according to the best of their ability, they love God and keep his commandments, believe in Jesus Christ, and in the warnings, promises, doctrines of his religion;—they have experienced religion.

Those who have not had such an experience of religion would do well seriously to consider if it be not time for them to begin to think about it—to investigate its claims, to obey its laws. If they have received their impressions of it from usages and notions which men have incorporated into it,—let them go to the sacred records themselves, and listen to the divine teacher, and take his yoke upon them—and it is not more certain that they now live, than, that doing this, they shall find rest to their souls.

H. F.

* Sermon preached by Rev. Mr Dewy at the ordination of Rev. Joseph Angier.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 14.

EDUCATION.

With respect to the education of the mass of the Catholics in the United States, little can be said to the credit of the Catholic Hierarchy, or to that of the leading men of that church, considering the number of Academic institutions and of other schools under their control; and we are not surprised at it, for it is not the genius of Popery to diffuse konwledge among the people. These academic institutions and schools are designed for the education of a few only, and the means therein afforded, are very meagre in respect to a thorough education. There is nothing like a general and liberal system of education, as the fruit of the Catholic religion, either in this country, or in any other. Look at the Catholic countries on the continent of Europe, and we find that only a very small portion of the people are able even to read and write. It is the spirit of the Catholic religion, instead of providing for the general education of all classes of the people, to educate a few only, and to leave the mass in ignorance, in consequence of which they become more pliable in their devotion to the ceremonies of the church, and more likely to be swayed by those in political power.

The subject of the education of the laity is alluded to, in the Pastoral Letter of the council of 1829, and also in that of 1833; but it is obvious that in both Councils a stronger desire is expressed to provide the means of educating priests, and thereby of aggrandizing the Romish power in this country, than of educating the laity generally; of making the priests the organs of thinking to the people, rather than of educating the people to think independently for themselves. In the Pastoral letter of the Council of 1833, the Bishops say (*Laity's Directory* for 1835, p. 119,) 'the education of the rising generation is, beloved brethren, a subject of the first importance; and we have accordingly, at all times used our best efforts to provide, as far as our means would permit, not only ecclesiastical seminaries to insure a succession in our priesthood and its extension; but we have, moreover, sought to create colleges and schools in which your children male and female might have the best opportunities of literature and science, united to a strict protection of their morals and their best safeguards of their faith.' The laity are earnestly requested to extend their 'patronage and zealous cooperation' to these institutions. No doubt the clergy are a body of men, whose influence may contribute towards enlightening the people; but, generally speaking, the Catholic clergy effect very little in this way, and hardly seem to suppose that it is encumbent on them to make any exertions for educating and enlightening the whole people. Academic institutions, such as the Catholic Bishops exhort the people to support, must necessarily be limited in their advantages to a very few, while the great mass are not only not provided for, but no solicitude is expressed by the Bishops to provide intellectual food for them.

One peculiarity of the Protestant religion, forming an essential part of it, as it is professed and practised, is to provide, as far as may be, for the education of all, to diffuse knowledge among all, and thereby to preserve the greatest degree of equality among all the members of a community. Its life and being are to impart general information, and to make all equal, thinking and independent beings: the reverse is the spirit and aim of Popery. The design of the one is to produce a republican equality and an equal improvement of all, while that of the other is to educate and aggrandize a few at the expense of the many, and its tendency is to perpetuate inequality by which the mass of the people may be more easily swayed by the priests,—it may be from the not unreasonable apprehension that general education, equality of privileges, and independent thinking, might be dangerous to an implicit faith in the dogmas of the Catholic Church, and cause the people, as a body and as individuals, to be less manageable by the priesthood.

We have thus given as full a view of the present state of the Catholics in the United States, as our limits would permit, and as exact a view as our means of information would enable us to do. We have seen that the Catholic population in the United States, may be estimated at one million, or about a fourteenth part of the whole. They are spread over every part of the country; in some regions their numerical ratio forms a very large proportion to the whole population, while in others they form but a small proportion. We have seen that there are twelve Diocesses into which the whole territory of our country is divided, and that within the limits of each Diocess the Bishop has ecclesiastical jurisdiction, under the direction of the limited authority of the Hierarchy in this country, and under the direction of the unlimited authority of the See of Rome. We have seen that the Catholics have 9 Colleges for the education of youth, 18 Theological Seminaries for the education of priests, 36 Convents and Academies, for the education of young females, all of which are under the control of the Bishops of the Diocess in which they are located. They have various religious orders, both male and female, established in different parts of the country, which are permitted, and authorised and controlled by the clergy and Bishops. They have also various free schools, and asylums for the education of poor children and others; and in some instances nuns are employed to take charge of the sick in the public Hospitals. They have moreover, several periodicals, established for the defence of Romanism in the United States, some of which are edited by the residing clergy, and all of them under the inspection and control of the Bishops.

They allow with certain episcopal restrictions, the laity to read those editions of the Scriptures which are approved of and authorised by the Bishops; but they take no pains to circulate the Bible among the people, and to induce them to read it. In fine, in the multitude of Colleges and schools, there is no liberal and enlightened system for the education of all, as yet devised and carried into effect, and such a system seems incompatible with popery, or at least, few instances can be mentioned where it has been brought forward and established.

It can hardly have escaped the notice of the reader, that in the great power which is by their control of these institutions, and by other means, secured to the Bishops, over vast numbers of devoted religionists, they have an authority which has no parrallel in our country, and that this authority is still controlled by a foreign potentate. There are more colleges, Theological schools, academies and associations of various kinds which belong to all the Protestants in this country; but it should be recollected that these are distributed in various proportions among numerous sects which are in some respects opposed to each other; at least which act very little in concert with each other. But this is the peculiarity of the Gatholics that they are all united as one body, and all their institutions and all their means, in their numerous and complicated operations, are controlled by one Head, and made subservient to the wishes of one Supreme spiritual Power, residing in a foreign country.

The Catholic church in the United States, thus organized, and supplied with the elements of power, is in all its concerns under the direction and control of the priests and bishops who are instructed by and are accountable to a foreign potentate. This church is in its youthful vigor, and forms an important part of that mighty and overwhelming church establishment which has its seat in Rome, and spreads its branches over every country of the globe, embracing a population of at least 125 millions of devoted subjects who are all acting in concert, and are all bound together by the ties of *conscience*—the strongest of all bonds of union; an establishment, having one infallible Pope at its head, and about 60 cardinals as his advisers, who are raised to the rank of princes, 671 bishoprics, and colleges, seminaries, and convents almost without number, power without limit, and riches without end. This branch of the church in our country, renders homage,—to whom? Is it to the President of the United States? Oh no! bnt, as we shall see, to a higher authority, the See of Rome, the successor of St. Peter, the self-styled vice-gerent of God on earth! This Church Empire, unrivalled in despotic sway in the history of the world, has stood for centuries, amid the fall of other thrones, the depopulation of kingdoms, the convulsions of Nature, and the ravages of the slow but sure destroyer, Time; and its claim to infallibility was almost undisputed till the shocking outrages upon decency, commited by its agents, roused the indignation and resistance of MARTIN LUTHER and his associates, in the early part of the 16th century, to commence the PROTESTANT REFORMATION.

We have thus far spoken chiefly of the statistical part of the subject. We shall next speak of the means which have been favorable to the growth of the Catholics in the United States, which we regard as the causes of the growth and present state of the Catholic church in this country.

FOR THE REGISTER AND OBSERVER.

THE COUNTRY PARSON'S LIBRARY AND READING.

[An imitation of George Herbert.]

The Country Parson's Library is rich in good books, not being for show or boasting, but for learning and profitableness. For he plunges not into expense for luxuries to pamper the mind any more than for extravagant and rich viands to cloy the appetite, but is sober, calculating, and religious in his book bargains. When he goeth to buy; first, he bethinketh himself what he wants; and second, as his purse be competent, and he meets a seller reasonable, so he purchaseth. His eye also is more on the contents, than the container, and he esteemeth a sizeable type and fair cleanly page far better than edges gilt, or backs embossed. So his bindings are very plain, but whole, tight and enduring. For the parson's rule is to study profit much, and pride little.

His judgment, and not his fancy, hinteth what new author to introduce into his studious retirement. Thus he selecteth especially works of great eminency and piety, as he would court the acquaintance of sensible and holy men above that of fools or depraved. In this thing, he learneth caution from others' heedlessness, whom he seeth, when they hit on any story of fiction, or bit of poetry, travels into foreign and barbarous parts, bitter book of debate, or new made oration, straight way to snatch it up as if they had found a pearl. But the parson is very different—For he weigheth himself beforehand; first, his means; then his needs, watching that they do not quarrel with one another, for the parson is a man of peace. And all this he doeth, not as out of a rigid and cold precision, or as resting too heavily on what is indifferent, but because as God's creature and child, he loveth to do all to his glory, and then as Christ's minister, he holdeth himself engaged by an adamantine tie to make virtue and prudence, (which in God is providence,) shine bravely forth to men in each daily circumstance.

The parson's library is ordered most exactly. For he accounteth it profitable to have all things neat, careful, and seemly, not to say tasteful, in this goodly theatre of his holy toils, prayers, and purifications. Because here it is he thinks and feels. Here he writeth—conscience he sharpeneth here. Here he enkindleth love to man, and here devotion to God. And here he feedeth on the bread of life—Therefore he desireth not to have his most tender and rapturous sentiments marred by oppositions, but to find somewhat to clarify and raise them in all his eye seeth.

In his treatment towards his books the parson is very admirable. For truly he behaves towards them as he doth towards his dearest intimates, not roughly and carelessly, but gently and courteously. That they may be unharmed of dust and falls and divers mishaps, he sets them in snug cases, made not for gaudiness and pomp, but plain advantage. In all regards, he loveth and honoreth his books amazingly, but chiefest of all God's volume from the skies. He respecteth them, first, because of the great spirits that elaborated them—second, because of the life of mind therein treasured up, and lastly, because they be his nourishers. So that his demeanor in their presence is grave, composed, and sweet. If his anger be up, or he do wrong at all, they are his rebuke. Being a man, he is sometimes cast into great flutterings of spirit, and thrown down, as Joseph of old, into a pit of gloom, but then they hush his agitations and lift him up mightily, and whisper delightful solace. They be his glory and his joy. With them he cries. With them them he laughs. With them he studies. He glories with them.

He useth his books as means and not as an end, considering books to be made for him, and not himself for books. Wherefore he looketh on them not as his lords, but as his teachers, his pilots and exhorters. So he approacheth to their perusal with an humble and candid spirit, as much as man may, but with no craven fear. Indeed he trusteth them not as inerrable guides; but one he trusteth joyfully and wholly, even the Holy Book. It is his custom to balance his choicest authors, to set them side by side, so to compare and ponder, and by and by to make his own conclusion. In points historical, and debateable, he hath a variety of books, but subscribeth implicit credit to none. In things indifferent, he careth not to be over punctilious, but reserveth himself for graver seasons.

When the parson reads, it is not so much to pick out what shall be instead of his own introspections, and by that way relieve himself from thinking, but to summon and inflame his own mind, and conduct it to clear and lofty contemplations. For he is particular and observant not to contemn his own faculties, holding it next a sin, if not quite one, perchance, so to do; because they are moulded in the image of the Allglorious. Contrariwise, he confideth in them that they be capable of themselves to conceive and utter some good, even great thoughts be they rightly treated. Hence he taketh a vast joy in their training and ruling, judging himself to be intent upon no less a business than that excellent one of making his Father's features appear more distinctly and purely in himself. So that as nothing is more noble for a human soul to struggle for, so nothing is prized by him as more serviceable to his flock, than for them to view somewhat godlike in his head and heart. Therefore he goeth to interchange his thoughts with his books with a most keen pleasure. Yet he remembereth what the end is, or should be, the improvement of his parishioners in holiness and love, and he bendeth all his reading and studies thither. So they, his magnet and centre, have all his musings and schemes, his books being not so much for himself, as for them, either to read themselves, or better for him to edify them through himself. And his largest swellings of joy in reading and composing and intermeddling with all knowledge, are because his gifts will redound to them, and help a whole people to climb to higher and higher eminences of virtue.

The parson's books are mostly Christian. But none of the best is his substitute for the Bible. He loveth and peruseth this most of all. For it is his book of books, the top of his library, the granary of life, his chart and compass, his code, his body of divinity, his constitution. He is never done reading it, though the hundredth time. For the more he readeth it, the more plainly he sees his poor apprehension of its sweetness, truth, and majesty. And every day he findeth something new and sublime he never dreamed of afore; and he hath no doubt that as long as he shall read, he shall not cease to discover 'glorious things' out of this unfathomable golden mine of Truth. So he entereth into it with a clear mind and tender heart, for in it he seeth himself, and some great outlines of God. Sometimes as he readeth, he is ready to fall into transports that his Father hath been so kind to him, but then he bounds himself and fears to launch away in the tide of pleasure, remembering that an extreme sorrow is ever yoked to an extreme rapture, and how wicked he has been, while God has been so good; so he tempereth and composeth his spirits down to a modest, full, and serene satisfaction.

As the Parson taketh so great delight in God and his Book, he collecteth and sifteth carefully those authors that contain good scriptural senses, and explications. Accordingly, his library hath a select number of such writers, many of positive Divinity, many common places and treatises, a few controversies, some commentaries, harmonies, concordances, lexicons, and sermons, lectures, psalms and hymns uncounted. Because in them all there is much; first, to help him to understand it; second, to feel it; and finally, to apply it—first, to his own life; and second, to other men.

These be the parson's general aims and appliances. If he be behind his rule, he prayeth God to be merciful to him through the Lord Jesus. He esteemeth his library not for its many, but for its good books. Touching reading, he is not so anxious how universally, as how judiciously he peruseth. Because he thinks his mind's soundness and beauty and service to rest more in its power over itself, to govern and employ itself, than in having the biggest warehouse, overcharged with facts and dates. For his part, he had rather possess the power of attention, and be absolute master and commander of himself than be able to count all the reigns of the Memphian dynasties.

Thus he labors and improves, but most of all he grows in grace and in the knowledge of our Lord and Savior Jesus Christ. Since his conception of his holy office is very high and capacious, not supposing that when he hath read the Fathers, the Schoolmen, and the Divines, (being the several authors of the ancient, middle, and present ages in Theology) he is a minister made, and the thing done; but only when he hath entirely reduced himself to the obedience of God by the love of his Holy Child.

A. A. L.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES.

NO. XXX.

SEEING THE INVISIBLE.

Do you ask me, reader, Who is this favored individual? Who is the person, that enjoys this mysterious privilege,—that of viewing a manifestation of the INVISIBLE? It is Moses; and it is every person, who is indulged with revealed truth.

Fleeing from Egypt, Moses becomes a shepherd of Midian. One day, having led his flock to the extremity of the wilderness, he comes to the great mountain of Horeb, when an angel of Jehovah appears to him in a flame of fire, from amidst a bush of thorns; and he looks, and, behold! the bush is not consumed. Then Moses exclaims with awe: I will now turn aside, and view this great sight; why it is that the bush is not burnt. That moment a voice comes to him from the mysterious flame, saying, 'Moses! Moses!' and Moses makes answer: 'Here am I.' The voice then says: 'Approach not hither; put off thy sandals from thy feet; for the place whereon thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' Then Moses hides his face, for he is afraid to look upon God.

Moses is commissioned to deliver his countrymen from the bondage of Egypt; but it is not my purpose to pursue his adventure farther: I wish to direct you, my readers, to the appearance of the Invisible in his works,—to the unconsuming fire of his presence throughout creation; and I would persuade you to turn aside, and contemplate a sight so great and glorious.

In one of the prose compositions of Milton, his *Tractate on Education*, he introduces the following passage: 'In those vernal seasons of the year, when the air is soft and pleasant, it were an injury and sullenness against Nature, not to go out and see her riches, and partake of her rejoicings with heaven and earth.'

That season of verdure and blossoms, of hope and promise, which awoke the enthusiam of Milton, passes rapidly away: it seems to evaporate like the freshness of morning. After breathing into your heart some portion of its own mildness, music, and what you may almost denominate *spiritual influence*, it fades before the splendor and magnificence of Summer. Summer in its turn retires, giving place to the fruit, the harvest, the melancholy smiles of Autumn; while the frost, the falling leaves, and the early snows of Autumn remind you of the scenes of Winter. Thus the seasons roll onward like waves; like waves they are distinguishable, yet forever flowing and melting into each other; and like waves, they are wafting you all to another world. Their infinite forms, their ever varying hues, their lovely interchange, are unfolded to your view.

And have you ever reflected, my reader, for what purpose you are thus eminently indulged? thus admitted to the glorious theatre of Nature? admitted to the grand painting or panorama of Jehovah? One purpose, among many, is too obvious to be overlooked. Is it not this? that while he is making all his goodness pass before you, you may feel his omnipresence? may see him in all his works? may discern traces of the infinite mind throughout the material world?

'May look thro' Nature up to Nature's God?'

This is the subject, to which I now invite your attention. While I endeavor to develope its extent and importance, allow me to ask that undivided and devout regard, which it may claim and demand,—demand of beings, with whom the incomprehensible Jehovah is forever present.

But will God, in very deed, dwell with men on the earth? Will He, whom heaven and the heaven of heavens cannot contain, unveil his glory to sinful man? It is another instance of his tenderness and love. Did his communicative goodness create the universe? He condescends to reveal glimpses of himself, the Invisible; he condescends to glorify creation by his presence.

In winter, we are sometimes indulged with the most brilliant phenomena. One of the most magnificent that I remember to have witnessed, was the effect of lightning upon the crusted and glassy snow at night. It was a misty evening; and when the lightning came it disclosed a scene of transcendent splendor,—something so mystic, almost so miraculous, as to be remembered during life. This temple of Nature around, above, beneath, —its floor of snowy whiteness and crystal polish, its wide-swelling dome, its immense interior, —this earth and this atmosphere appeared, like the mount of Transfiguration, to be filled with the glory of God. What less *could* it be, than a manifestation of the Divinity?

It was no wrong philosophy in the heathen writers to assert, that all things are full of the Deity. However it is Revelation alone, that communicates this truth with practical power. The wild native of our western woods has some perception of the Great Spirit. He calls him 'the Beloved One.' He says, that 'in mountain-caves, by the fall of waters, in the clouds and storms, and in the night, and silence of the sky, he makes his being *felt*.' But the God of the Bible has represented himself, as knowing your down-sitting and your up-rising, as compassing your path and your lying down, and as acquainted with all your ways. You cannot go from his spirit, or flee from his presence. If you ascend up into heaven, he is there; if you make your bed in the depths of the earth, or the invisible state, behold! he is there. If you glide on the beams of the morning, and dwell in the uttermost parts of the sea; even there will his hand lead you, and his right hand will hold you. If you say, 'Surely the darkness will cover us;' even the night will be light about you. Yea the darkness hides not from him; but the night shines as the day: the darkness and the light are both alike to him. While the Eye of the Omnipresent is forever upon you, you are indulged with some obscure perception of his glory.

1. Consider the importance of rendering this perception familiar. To see God in all things, —to turn aside, and see the Invisible,—can there be any attainment of equal value? It is one of the most enviable of Christian privileges and perfections. I would therefore recommend it to every human being; as important to all, but to those who are in the forming period of life, of peculiar importance. Is the universe full of Jehovah? the fields, the woods, the waters, the infinite heaven? In the early part of life therefore, and at every succeeding period, you should imprint this divine truth on your minds, in the most indelible characters; characters, which shall

'Grow with your growth, and strengthen with your strength;'

such as may never be effaced by time, place, or circumstance; and to retain always in your souls a *feeling* of *that Presence*, which will always be their best security.

If you associate the Deity with every work of his hands; with every leaf of the forest; with every plant, flower, or blade of grass; with every stream, river, ocean; with every, even the minutest shell upon the sea-shore; with every valley and mountain; with every grain of sand, pebble, or precipitous rock; with every flake of snow; with every particle of vapor; with every wind, that murmurs round your dwelling; with every animal, humming insect, or warbling bird; with every cloud, beam of light, or luminary of heaven; nay more, even with the beatings of your heart and the operations of your soul; you will in this manner enliven and liberalize your minds. You will remove or prevent those gloomy conceptions of God, which misinformed and narrow-minded men have sometimes mistaken for the gospel of Jesus. You will embrace the sentiment of an eloquent sermon: 'Over inaccesible mountains, over deserts untrodden by foot of man, even over the unknown confines of the immeasurable Ocean, moves the breath of the Eternal, and every atom, to which he has given existence and life, finds favor in his sight.'

Now to view the Divinity in all things, everywhere to discern traces of the Infinite Mind, to kiss the footsteps of the Omnipresent;—you have no right to require supernatural aid. To expect Heaven to perform, what you are made able to accomplish yourselves, is idle presumption. But you have reason to hope and believe, that your every humble and fervent endeavor will receive a divine blessing. To read the volume of Nature, and to feel its power, what are required? You must improve your bodily and intellectual sight, by use, by habit, by accurate study. You must commence with your alphabet and your primer. From easy lessons of one syllable, you are to advance leaf after leaf in the Book of the universe, until you familiarize the sublimest contemplations of the human mind; the existence of the Eternal, the discoveries of his power and love, the mystery of his universal presence.

2. These are sentiments, my reader, which I have always had much at heart. So much of your Christian improvement depends upon their practical reception, that I wish you season after season to render them familiar. Have you neglected to familiarize them? It is your misfortune. Take care that it become not your crime.

There is no truth more awful and overwhelming, than the eternity of the Supreme Being. Suppose this globe you inhabit were wholly composed of snow: suppose that by the constitution of omnipotence, the sun were permitted, on the last day of every thousand years, to dissolve and evaporate a single flake: the time would come, in the multitude of years, when the mighty mass would be all melted and gone. But if you send your imaginations back into eternity, and let them number as many million of ages, as the flakes composing the globe of snow; as many million of ages as the minutest atoms of all these flakes; as many million of ages, as beams of light have streamed from the sun, since the morning of creation; and they will have made *no approach* to the beginning of God. The conception is overpowering. It pervades the soul. We bow before it in humility and adoration.

This Being, mysterious, awful, and yet lovely, fills the immensity of space. He is intimately present with every part and particle of the universe.

This idea is in perfect harmony with the sentiment of St. Paul. He says that the nations were to seek the Lord, if haply they might *feel after* him, and *find him*, though he be not far from every one of us: For in him we live and move, and have our being.

Let me indulge the hope, my Christian reader, that what I have now been advancing, may be the means of producing some practical influence; that if you have not commenced already, you will immediately commence, that communion with Nature and Nature's God which I have been aiming to recommend. If you feel after him, you will find him: you will perceive, love, adore him. Are there many, whose eyes are opened to the beauties and sublimities of creation? Are there many, whose hearts realize the vibrations of nature? the harmony of the universe, touched by the finger of God? Let me invite all such to continue improving their perceptions. In the department of creative wisdom, the degrees of improvement are unlimited. Eternity alone shall number them: For the Book to be studied was written by the Finger of Omniscience, and is infinite as its Author. Let me intreat all such proficients, to extend their privileges; to awake the slumbering faculties of children, of the young and all others, who see but do not perceive, who hear but do not understand. A single seed of instruction, implanted in the soul, may sprout, and grow, and produce immortal fruit. The little cloud of the prophet, hardly discernible from mount Carmel, arising out of the sea like a man's hand, may overspread the whole heaven, and come down in refreshing showers. You, therefore, who

'See God in clouds, and hear him in the wind;'

who feel his presnce in all that is 'sweet or majestic, in the simple aspects of nature; in dews, and clear waters, and soft airs and sounds, and woodland solitudes;' who perceive him in the golden lusture of day; in the breathings of even-tide; in the moon walking in brightness; in the immensity of the Ocean; in the dome of heaven, glowing with innumerable worlds, and impressing on the soul an awful delight; all ye, who discern the invisible Jehovah, like a garment of glory investing the universe; impart your discoveries; communicate the fruit of your invaluable prerogative; awake the eye, now dead to those lovely visions, that are waiting to salute the sense. Unstop the ear, and let it welcome the sweet tones of Nature. The eye will kindle with devotion and love. The ear will imbibe such melodies, as if, in the deep stillness of night, a spirit breathed them from the invisible world.

But I would not expatiate too far. For those who feel any sympathy on this subject, I have said enough; and for those who have little perception of its magnitude, I fear, too much. The sum of the whole is this: the novice, I would persuade to commence the study; the proficient, to attain higher and higher degrees of improvement. Even in this land of shadows, you are indulged with some unsullied hues, some tender glimpses, of your Father's perfection; but in that eternal kingdom, where there will be no night, for the glory of God and the Lamb will enlighten it, you have the promise of more ample disclosures, disclosures even beyond the dream of ambition and the avarice of hope. You will see face to face; you will know even as you are known.

And to whom are these blessed promises made? To the devout and obedient alone, for they are alone qualified to receive, to value, and to enjoy them. Seasons may roll round, unfolding their infinite varieties of beauty and sublimity; the God of seasons, himself, may tabernacle with men; yet if you disregard his presence, if you turn a cold, unadmiring eye upon his universe; the privileges that you slight or abuse, will rise up in judgment against you, and only aggravate your condemnation. May you all be persuaded so to live, that when your period of probation is accomplished, and your eyes are closing upon all earthly scenes, you may be prepared for the mysteries of the unseen state. Is the vision of the Omnipotent now beaming around you? Does the unconsuming fire of his providence and love now irradiate creation? Turn aside with delightful awe; view a sight so great and glorious, so ennobling to the soul, so full of immortality.

FOR THE REGISTER AND OBSERVER.

ORDINATION OF WM. H. KINSLEY AT IPSWICH, MASS., JUNE 1st.

The services were exceedingly interesting, and the house well filled. The Sermon by Mr Brownson, was full of strong thought, vigorously expressed. His text was from 1st Timothy iv. 16. 'Take heed unto thyself and unto the doctrine—Continue in them; for in so doing, thou shalt both save thyself and them that hear thee.'

The subject was—'The aim of the ministry, and the means by which it is obtained.' After showing how much depended upon the minister's personal character—that he must be serious, and 'a pattern of all good things;' that he must love mankind with a hearty love, 'not the souls of a few—of the rich, refined &c. but the souls of the poor, the scorned, and the guilty'—'the common soul—the universal soul—the soul of humanity,' (which was one of the best parts of this excellent sermon) Mr B. went on to show that the preacher must take heed unto his doctrine; and under this head the following extract, is offered as illustrative of what is good and what is bad preaching, and as deserving of serious attention.

'The minister of God deals with ideas; he is preparing the sovereigns of the human race, and he prepares them to reign for weal or for wo. He speaks to mind, he grasps the mind, and makes it into an instrument with which to accomplish his purposes. It becomes passive in his hands, bends to his will, yields to his purpose, and obeys the direction he gives it; let him take heed how he treats it, beware of what he teaches. This doctrine will not drop idly from his lips, fall lifeless to the ground. It will reach some mind, touch some heart, if true lead on to a good yet undreamed of, if false to misery for ages to come, over which he may forever sigh and weep in vain. We are so made that we act upon one another. Man is linked with man, and by the influence of mind upon mind, we of the present generation are connected with all the past and with the whole future, and upon that whole future bears every word the preacher utters and every doctrine he proclaims and causes to be believed. Well may he then be exhorted to take heed to his doctrine, to what he teaches.

The first thing in relation to his doctrine, to which he should take heed is that it be true. We must dare look the truth full in the face, and not quail before her bright and piercing eye. No question should be asked respecting what has been, or is, or may be called truth. What it is popular or unpopular to preach as truth, but what is truth? This question, what is truth, must be asked in the depths of his soul, asked with devout feeling and with perfect independence, and full courage to avow and defend the answer. Let him feel that truth is the greatest of treasures, and that truth is to be taught, let it please or offend whom it may.

But there are different methods of telling the truth. It may be told in a spirit of bitterness towards those we think it must condemn, of exultation over those we think are in error, but if so told its effects will be those of falsehood. The minister of Jesus, is the minister of one who loved mankind, who had compassion on the erring, who sought to save the lost, and who on the cross, in the agonies of death, prayed that his murderers might be forgiven. The servant should copy the master, have the same mind, the same heart, the same aim, the same spirit. If so, he will speak the truth, fearlessly, faithfully, but he will speak it in love.

To speak the truth fearlessly and faithfully, is something very different from attacking those who may see truth under aspects, or embrace it under forms different from ours. To detect and condemn what we count error is not to proclaim and establish the truth. No act, no party, no name, no denomination is half so erroneous as every sect, party, denomination, believes all except itself to be. In all the great doctrines of all churches, the philosophical inquirer may find a truth, a great truth, and often a glorious truth in those dogmas which he at first looked upon as wholly absurd, as false and mischievous. We should always, whether as clergymen, or simply as men, beware of believing that we enjoy a monopoly of truth. Those who differ from us may have reasons for differing from us as well as we from them. We should never attack the opinions of others, nor to indulge in controversy, if it can be avoided, but, we should examine fearlessly, impartially, honestly, in good faith, all opinions, seize upon the truth which lies at the bottom of all, and let the falsehood connected with it, silently pass into forgetfulness. The best rule for the preacher to observe in relation to the doctrines he does not own, is to treat them precisely as he asks their advocates to treat his.

But in saying the minister should take heed to the manner in which he proclaims the truth, the spirit in which he utters it, and in admonishing him to beware of controversy, of attacking, of fighting from his pulpit what he deems errors, I would by no means have him conclude that he must therefore never enter upon controverted ground, and that he must forbear to offer any opinion on the great question in debate. Should he do this, his preaching would be tame, dull, spiritless, without any appropriateness, or any power to reach the mind or interest the heart. Of all things may the church of God be delivered from the minister, who preaches forever on nothing, for fear that if he should ever venture to preach on something, and to say anything, he would cross some one's prejudices, and run foul of some opinion different from his own. May the church ever be delivered from the preachers of nothingness. The most pugnacious divines of the most pugnacious age or country are less fatal in their influence, than these in their want of influence. But the truth may be told, in an independent manner, in the language of strong conviction, in the spirit of love, so that it will excite no controversy. It is better to get one truth into the mind than it is to drive fifty errors out of it. The one truth plainly and simply told enters into the world of error. It is concealed there as leaven hidden in three measures of meal, and to the uninstructed observer it may seem to be lost, but it will work, it will diffuse its properties till the whole is leavened, till the errors are annihilated and are supplanted by a world of truth. Once be sure that you have placed a truth, a great truth in the bottom of a man's mind, and you may be content, the truth will sanctify him.'

We rejoiced to see liberal Christianity taking root in this ancient town. We recollect a few years ago, when it was first preached to a mere handful in the Court House, who had quietly separated from a communion with which they had little sympathy. There was every thing to discourage them, except their trust in God, and hearty conviction of the truth, and ultimate success of their views. This society (we speak from personal knowledge) have done as much (if not more) for the establishment of their faith in proportion to their means, as any new society holding the same views.

They have built a handsome church, and what is better, *paid* for it, have supported regular preaching when they could obtain it, without foreign aid, and have now ordained a minister, and we trust will continue to prosper.

The society has grown slowly, for in so old a town they have had to contend with traditional and deep settled prejudices which it is hard to remove or even to soften.

There is in all such places a radical dislike of change of any kind, and a reluctance to examine any new system. There are fears in the way—fears that old and long-loved institutions will be pulled down—fears that heresy will come in, and piety go out. Many therefore would of course shut their eyes and ears fast, against what they deem a new kind of preaching. But suspicion and dread have been giving way, with better acquaintance with the heresy—falsely so called. From 'the new views,' as many think proper to call them but which we think coeval with Christianity, we trust there will go out an influence which will gradually and almost imperceptibly create much liberality, and at least more unity of spirit, if not of opinion. May God bless both pastor and people, and build them up in 'Truth, Holiness and Love.' C.

FOR THE REGISTER AND OBSERVER.

A YOUNG MINISTER'S FIRST VISIT AT THE DEATH-BED OF A BELIEVER.

A short time only had elapsed since my settlement when I was requested by Mr M—, one of the old members of my church, to visit him in his illness. 'He does not except to live Sir,' said the servant, 'perhaps not through the day,' his rugged countenance shrouded in grief as he spoke, 'and I am glad for his sake that I have found you at home.' Promising the man to be with his master directly, I returned to my study. By far the most difficult of all the young clergyman's duties is the call thus made upon him to furnish consolation to the sick and the dying. He may succeed in reclaiming the sinner, in interesting the indifferent, in promoting the spread of virtue and piety, and yet be wanting in this important sphere of his labors. Concerning this had I been especially anxious in anticipating the demands of my profession. I am going, thought I, for the first time, to see how the believer can die. I am to unite with him in prayer to the Father of all consolation and trust; and to speak with him, as from my study and meditation on sacred things I may be able, concerning the prospects of futurity; of the hopes which Christianity bids us cherish; of whatsoever in the doctrines and teachings of Christ can cheer the departing spirit. How shall I worthily fill up this measure, and in what words shall I address him whose whole life has been passed in active benevolence, in discharging the duties he has owed to his God, and to his fellow-beings. Thoughts like these coursed through my mind with a shade of despondency; but it was no hour for their indulgence, and I was soon in the chamber and with the family of my aged friend.

I may be pardoned if, after the natural sympathy I felt for the sad ones around me, some sorrow was likewise awakened for the loss our society might sustain. Mr M— had through life been its readiest supporter. He had succeeded to the estate and had walked in the good ways of his ancestors, and as in the promise of old, the blessing of God to the fathers had descended upon the children—blessings which he had abundantly realized in the general prosperity of a long life, in the calmness and confidence of a strong faith, and in the respect and attachment of a whole people. It is needless to say how exceedingly important to the welfare of a country parish a single individual may become. Let a sound judgment and a generous aim to the good of the whole, together with a frankness and urbanity of manner be possessed, and his influence will be felt, acknowledged and blessed through the whole circle of his fellows. So it was with Mr M. In him, our society would lose a valued benefactor, a safe counsellor, a choice patron. I had come young to the duties of the ministry, and had found in him a ready friend in every time of need. Though far advanced in years, his faculties remained unimpaired, his presence, or at least his co-operation still continued to cheer and advise in every good work; his home was still the hospitable gathering place of all. He seemed to stand as a connecting link between the elder and the later generations. Of the former by birth, and of course in feeling, he was nevertheless, with the latter in the furtherance of their plans, and in all desirable fellowship in their interests and wishes. I have turned to the scene I am describing because from it was gathered the holiest and deepest impression of my life. Whence was this impression? May it serve for the encouragement of those whose work is yet before them in the vineyard of Christ?

'I have sent for you at this hour, my young friend,' said Mr M—, 'to converse upon a subject with which through life I have been familiar. If it were the part of the ancient Philosopher to be resigned to death, as to an event which much sooner or later come, far more proper and natural is it for the Christian Philosopher, in the spirit of an unfaltering resignation, to be fully prepared for its approach. Such preparation I have through life been endeavoring to make. I have thought much upon that mysterious change which parts the spirit from the body, till verily its mystery has vanished, and I have fancied that I heard voices from the spirit-land assuring me that it is but a change in the mode of our existence;—one step by which this corruptible is to put on its incorruption, this mortal to be wrapped in the garments of its immortality. Thus frequently, meditating upon death, blessed be God, I can regard it, now that it is near, without terror. For his pardon for the imperfections of my life and for his gracious acceptance in the world beyond the grave, I would still sincerely pray.'

What reply could I make to language like this! what need be said. I remarked that it could hardly be a greater satisfaction to himself than to his friends and to me that his faith was thus firmly established in the great doctrines of religion.

'Worlds and an eternity below,' he exclaimed, 'were nothing in exchange for this faith. And yet no one need be without it who has lived in the blessed light of the religion revealed by the Son of God. He who has opened his heart to the holy influences of that religion and with an inquiring eye has looked abroad on the face of nature, cannot but enjoy its sustaining power. It is found by all who seek it aright. It cheers alike the mansions of the lofty and brightens the obscurity of the lowliest hut; and in the season of adversity,—the night of sorrow, of suffering, of bereavement and death, it is at hand with its very great reward.'

(*To be concluded.*)

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE.

Mr Editor,—This Ministry is a new and striking developement of the spirit of our Religion. And its influence is strengthening—its operations are enlarging. The idea has taken root in a neighboring city,—our commercial Emporium. And we have just heard that a single society in New-York (Rev. Mr Dewey's) has contributed $2400 per annum for the support of a Minister at large.

There is surely, then, some strength in the seminal thought from which springs out the living plant in such fresh and vigorous growth.

But just in proportion to the strength of this new agency is the importance of thoroughly understanding its character, rightly estimating its claims, checking any tendencies to error it may manifest, and guiding it in the way in which it may work out the glory of God and the good of his children.

Every one, then, interested in the great causes affecting the religious welfare of society, must earnestly seek right answers to such inquiries as the following, respecting the particular charity of which I am speaking, namely, the Ministry to the poor.

Upon whom does it operate? What objects does it propose, and what does it accomplish? Does it give new power to the *established* modes in which Christianity is acting? Does it bring about any peculiar good results lying beyond the sphere of any other active ministry?—In general, does it so benefit the souls of men and so bless the community, that all good citizens should in all ways possible cheer and help it on?

There can be no doubt these points are by many very ill understood. Among those who have examined them, there does not seem to exist perfect uniformity of opinion. Very many are indifferent to the whole matter.

What then is wanted? The answer is plain. —*Clear statements of facts.* These will enlighten ignorance, produce harmony, and wake up those who still slumber and sleep.—In relation to the subject of which I am to speak I have no personal interest,—no peculiar zeal. Yet present circumstances give me an opportunity to investigate it freely and calmly. I hope therefore in some measure to supply what I have already said is wanted—*clear statements of facts.* The admirable Reports of this Ministry, which have been from time to time presented, certainly contain these. Yet they may not reach many minds that can be reached by familiar and regular communications in a religious paper. And statements so important are needed in greater number where there is such an abundance from which to select.

I therefore propose commencing a series of brief articles under the title of the present communication.—It is not designed to make out a systematic treatise on this subject,—but for the most part to present cases of interest and significance, as successively they occur, and as they bear on points on which it may be especially needful light should be shed.

SPECTATOR.

CHRISTIAN REGISTER.

BOSTON, JUNE 18, 1836.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The proceedings of the week ending June 4th, are published in the Presbyterian papers which we have received. The prominent subject during that week was the trial of Mr Barnes. His speech in defence of his appeal from the Synod of Philadelphia, the speech of Dr Junkin in support of the charges against Mr Barnes, the reply of the latter, the closing remarks of Dr J. and the speeches of the committee of the Synod of Philadelphia, in support of their complaints, were finished on Thursday the 2d, and the roll was then called to give members an opportunity to speak on the subject. This process was not completed at the date of the last accounts from the Assembly. No doubt appears to be entertained that Mr Barnes's appeal will be sustained. In addition to the new school men there is a number of the clergy on the intermediate ground between them and the ultra-orthodox, who take the lenient ground, and are unwilling to extinguish some of the brightest luminaries of their church. Though they admit that the doctrines of Dr Barnes, which are the doctrines of a very large portion of the Presbyterian ministers, ought to be condemned, they are not willing to sanction the sentence of suspension from the ministry, and are ready to sustain his appeal and complaints, if on no other ground, on that of informality or violation of ecclesiastical order on the part of the Synod by which he was silenced.

The subject of slavery has been so far agitated in the Assembly as to denote pretty manifestly with what temper it will be met, unless some mode is devised to evade it, before its merits shall be discussed. Dr Miller's report will not probably satisfy the majority; if it shall, there is a large minority which will be dissatisfied. This report comes from a committee chosen by the Assembly of the preceding year. The following preamble and resolution have been reported by that committee, two out of five dissenting.

Whereas the subject of slavery is inseparably connected with the laws of many states of this union, with which it is by no means proper for an ecclesiastical judicatory to interfere; and involves many considerations in regard to which great diversity of opinion and intensity of feeling are known to exist in the churches represented in this Assembly; and whereas there is every reason to believe that any action on the part of the Assembly in reference to this subject would tend to distract and divide our churches, and would probably in no wise promote the benefit of those persons whose welfare is immediately contemplated in the memorials in question, therfore,

Resolved, That it is not expedient for the Assembly to take any further order in relation to this subject.

The thorough anti-slavery members can hardly be expected to acquiesce in this report, and the most sensitive members among the slaveholders have already declared emphatically that nothing short of definite action will satisfy them. They will not be content merely to be tolerated. If the Assembly say that slave-holding is a sin, and shall consequently expressly or by implication declare that slaveholders are not entitled to christian fellowship with those whose hands are clean in this matter,—then many members from slave states will turn their backs on the Assembly. If the holding of slaves shall be pronounced innocent, and the Assembly shall abjure all right as an ecclesiastical body to take any farther cognizance of it; if in fine, in any way the slave holders can be made to feel that they are not frowned upon, but are regarded as Christian Ministers and brethren on terms of perfect equality,—if all this, which is hardly to be expected, shall be done, no schism will follow, in consequence of the Slavery question.

An attenpt was made to bring up the report concerning slavery while Mr Barnes's case was before the Assembly, as the appointed order of the day for Monday; and it being moved to postpone the subject till after the case of Mr. Barnes was disposed of;

Mr Armistead opposed the motion for postponement. He wanted to know not only whether he was of right a member of this Assembly, but whether he belonged to the Church. The Assembly, he hoped, would decide, and decide without discussion.

Another member was for indefinite postponement.

Dr *Miller* thought that discussion might be waived, and that the Assembly could vote to take no order on the subject. Dr *Skinner* thought that the matter was not to be so easily settled. Mr Nesbitt probably expressed the feelings of a large portion of the Southern members in the following remarks.

Mr Nesbitt said the Assembly should know the position he occupied. An indefinite postponement of this question would be considered as equivalent with the assumption of principles which, in the South, they deemed incorrect. He hoped there would be no postponement. The interests of the Church in five or six States depended on the action of this Assembly. The crisis had arrived which was to put to the test the adherence of the southern churches to the General Assembly. The question must be settled or we are paralysed. Any postponement, oblique action, evasion, or temporizing policy as to this question, will be deemed equivalent with the declaration that the South are sinners in the tenure of slaves as property. Debate will do no good. The opinions and principles on this subject in his country were settled—he would almost say, as firmly settled as the decrees of God himself. He would impress it on the minds of the Assembly, that the indefinite postponement of this question is full of consequences which he did not think were apprehended by this house.

The matter was finally postponed till after the case of Dr Barnes should be disposed of.

Since the above was in type, we learn that the vote was taken on Mr Barnes's Appeal on Monday evening the 6th, and stood thus. For sustaining the Appeal, 134. Against, 94.

AMERICAN UNITARIAN ASSOCIATION.

Extracts from the speech of Rev. Jason Whitman of Portland, at the public Annual meeting, May 24th.

'Mr President—I second the resolution which has just been offered. The subject of Missionary efforts has been for some time with me a subject of much thought and of deep anxiety. I am rejoiced therefore that this subject has this evening been brought so distinctly and prominently before us. We have heard of the claims of the West and of the duties which grow out of those claims. But it is well to have the subject presented in various lights. It will be my object therefore to speak of it in relation to our common Christianity and to our own best interests. When our Savior offered up his prayer for the sanctification of his followers it was that they might be sanctified through the power of *Christian truth.* Christian truth then is the instrument appointed by God for the regeneration of mankind. This is the remedy—an effectual, and the only effectual remedy for the various evils with which our condition is visited. I have looked with much anxiety upon the political condition of our country and have been saddened by the doubtful prospect which is before us. I speak not now of one or another political party, but of the general appearance. I have been saddened by the corruption occasionally manifested and the apparent general tendency to corruption. I have asked for the remedy of these political evils. And the answer has been plain. Let the hearts of rulers from the highest to the lowest grade be touched with the power of Christian truth, and our political evils are comparatively speaking at an end. I have looked abroad with much anxiety upon the face of society—and have been saddened at the sight of riot and insubordination—of intemperance and licentiousness. I have watched the efforts put forth for the remedy of these evils. These have done much. I would not disparage them. But they do not reach the root of the evil. They should be regarded only as aids. The work will be done and well done only when the hearts of the people are touched with the power of Christian truth. Yes Mr President, let the hearts of all be touched with the power of Christian truth, and the evils of our condition will be removed because soon the fruitful source of these evils will be done away.

I am aware that the very power of this instrument is sometimes alleged as an excuse for the neglect to employ it. Just as I was about to leave the office of General Secretary of this Association—I was asked by a distinguished clergyman of our denomination if I had not become satisfied from my year's labor in the office of the inexpediency of any direct attempts for the advancement of our cause—if I had not become satisfied that we must leave all to the silent and gradual operation of truth. Truth is powerful and will prevail. Strange reasoning this. Truth is powerful and will prevail—therefore lift not up your finger—put not forth a single effort for the spread of this truth, to bring it into contact with the minds on which it forever is to operate. To such an one I would say, carry out your principles. Look upon your children. Lift not a finger—put not forth a single effort for their salvation—leave it to the silent and gradual operation of Christian truth. Truth is powerful and will prevail. I would say, why do you speak to your people upon the subject of religion? Is not this making direct exertions? And yet they live in a land of Bibles and Christian light. Why not leave their regeneration and religious improvement to the silent and gradual operatien of Christian truth? Truth is powerful and will prevail. I know, Mr President, that truth is powerful. Yes, with the blessing of God it is all powerful and will prevail to the pulling down of the strong holds of error and sin. But when and where is it powerful? It has power only over human minds and human hearts. Consequently it has no power until brought into contact with human minds and human hearts. When will Christian truth manifest its power over the hearts of thousands scattered up and down in our land, who are now indifferent to its claims? Not surely until it is brought into contact with those hearts. I believe, Mr President, that truth is powerful—all powerful—and this is the reason—the grand reason, the invincible argument in my mind why the friends of Christian truth should spare no exertions to bring it into contact with every mind and every heart in the land. If the inhabitants of this land are not regenerated—if our social, moral and political evils are not removed—it will not be because the instrument appointed for the purpose by God has not been sufficiently powerful—it will be because those in whose hands this instrument has been placed have been unfaithful to their trust—have not employed it as they should have done.'

Mr Whitman proceeded, at some length, to show the importance of missionary exertions, and closed with an allusion to the duties and labors of the General Secretary, and to the just claims of that officer of the association to the sympathy of his brethren,—in these words:

'I trust that I shall be excused if I say one word in commending the General Secretary of this Association to the sympathies of the friends of our faith. I know from personal experience what are the labors, the wearing perplexities and anxieties and cares of that office. I know too the overwhelming sense of responsibility that rests upon him who sustains it. I know, Mr President, that no amount of money can fully compensate him who, like the present incumbent, is faithful to the duties of that important office. Would you have him labor then with cheerfulness, with zeal, with success—let him go forth animated and sustained by your warmest sympathies. Let him feel that he is accompanied in his labors by your good wishes—and that amid his soul wearing anxieties and perplexities he is remembered at the throne of grace in the prayers of thousands of the pious and devout and benevolent.'

ANCIENT MANUSCRIPT BIBLE.

We copy the account of the following literary curiosity from the Boston Daily Advertiser. To some of our readers we suppose a translation of the title of this copy of the Bible will be desirable.—The title translated is—*The Holy Bible in Latin, from the version of St. Jerome, a vellum book of the seventh [eighth?] century, transcribed by the very celebrated Alcuin, a scholar of Venerable Bede, and presented to Charles the Great [Charlemagne] on the day in which he was crowned at Rome.*

Charlemagne's Bible.—We translate from a Paris paper, the following account of the sale of this manuscript, which there purports to be derived from a London paper.

Evans, of Pall Mall, sold yesterday the Bible (authentic) belonging to the Emperor Charlemagne. This magnificent manuscript is entitled *Biblia sacra latina ex versione sancti Hieronymi, codex membranaceus, esculi [seculi] VII, scriptus manu celeberrimi Alcuini, venerabilis Bedae discipuli, et Carolo Magno donatus, die qua Romae coronatus fuit.*

The history of this manuscript is curious, and interesting to Englishmen. Alcuin was a native of York, and a disciple of Bede. 'The fame of his great learning attracted the attention of Charlemagne, who engaged him to direct his own education and that of his children.' Alcuin fulfilled these duties to the entire satisfaction of Charlemagne, who honored him with his friendship, and granted to him several ecclesiastical benefices.

'About the year 778, at the solicitation of Charlemagne, Alcuin undertook a revision of the latin version of the holy scriptures by St. Jerome. With this view he commenced the manuscript above mentioned, which he finished in 800. Finding himself too old then to undertake a long journey, he sent it to Rome by his friend and disciple Nathaniel, who presented it to Charlemagne the first day of the year 801, during the ceremony of his coronation. Lothair First, grandson of Charlemagne, after having lost the throne of France, entered the monastery of Prum in Lorraine, as a monk. He deposited there Charlemagne's Bible. In 1576 the convent was dissolved, and the Benedictine Monks preserved it with religious veneration, carrying it with them to Grand-Vat, near Bale. It remained there until the occupation of the episcopal territory of Bale by the French troops, in 1793, a period when all the property of the Abbey was sequestrated. This year the Bible became the property of M. Bennot, Vice President of Delemont, who in 1822 sold it to M. Speyr-Bassavant, the last proprietor.

The authenticity of the volume is attested by authorities which cannot be suspected, and among which are the Cardinal Lambreschini, formerly librarian of the Vatican, Messrs Van Praet, Debure, Dumersan, St. Martin, Villenave, Brunet and Hamilton, Messrs Payne and Foss, the Reverend Doctors Bundinel and Bliss, the Rev. M. Forshald, (present at the sale,) Sir F. Magden and other learned men living and dead. It is a magnificent folio volume, bound in velvet, the leaves are of vellum and written in two columns. It contains four hundred and forty-nine leaves. It is ornamented with a rich frontispiece in gold and colors. It is enriched with four large paintings, which show the state of the art at that remote period. There are thirty-four great initial letters, painted in gold and colors, and containing seals, historical allusions and emblematical devices, and beside, some smaller capitals painted. This rare volume is in a state of perfect preservation.

It is known that it does not contain the contested passage at the beginning of the Gospel of St. John, and the passage of St. Luke, *Get thee behind me Satan.* The volume was put up by Mr Evans at £700, and the bids rose successively till they reached £1,500, the price at which it was obtained by M. Giordet.

It had been thought that it would sell for as much as £2,500, and it created some surprise that there was no one in the hall to bid in the name of the British Museum.—*Globe and Traveller.*

It does not appear from the title or from the above statement, that this copy of Jerome's version was actually revised and corrected by Alcuin, though it is handed down as a fact, that he was not only a commentator on the Scriptures, but that he revised the common Latin version.

MEETING OF SUNDAY SCHOOL TEACHERS.

On Thursday evening of last week there was a public meeting of the Teachers of Sunday schools, of the several religious denominations in this city, agreeably to previous notice. It was held in the Odeon; and that spacious temple was filled to overflowing. The object of the meeting of the teachers was, as we understand, to quicken each others zeal, to impress upon each other and upon the public the vast importance of Sunday schools, and to give mutual indications and assurances of sympathy in the great work in which they are engaged.

SAMUEL T. ARMSTRONG, Mayor of this City, presided.

The meeting was addressed by *Charles G. Loring, Dr Reynolds, Richard Fletcher, Mr Parker* of the Newton Theological Seminary, *Dr Brown, R. C. Waterston, Rev. Mr Stevens* and *Dr Bartlett.*

We understand that the speakers were listened to with deep attention, and it cannot be doubted that multitudes retired to meditate more seriously than they had ever done before on the necessity of fortifying the infant and youthful mind and heart against the wickedness there is in the world; on the importance of feeding the understanding with religious truth, of guarding the heart against temptation by showing that virtue and piety can best satisfy its desires; that God and Jesus Christ, and next to them the saints of the earth are the true objects of affection; and that late penitence and an old age of devotion can never make full compensation for the lack or the loss of early purity and religion.

May the blessing of God attend such endeavors to do good and prevent evil in the world.

THE YOUNG FLORIST.

This is a little book (published sometime since by Russell, Odiorne and Co.) containing 'conversations on the culture of Flowers and on Natural History'—by Joseph Breck, Superintendent of the Horticultural Garden, Lancaster, Massachusetts.

It richly deserves a place in every juvenile library, from its adaption to children and youth. Mr Breck is both a practical and scientific gardener and florist. He is, if his book gives the true indications of the writer's character, not a mere mechanical observer of nature, but one whom nature inspires with devout sentiments towards its Author; one who discovers indubitable proofs of a supreme intelligence and of beneficent design in the organization of plants and flowers, in the mechanism and habits of birds and insects; one who seems never to forget the spiritual uses of what is wonderful for contrivance or beautiful in color or form, by dwelling on the material and the outward.

NEW LATIN AND ENGLISH LEXICON.

We received a week or two since, but have not till this time been able to examine it, a specimen of Mr F. P. Leverett's '*New and copious Latin-English and English-Latin Lexicon, chiefly abridged from* [the great Lexicon of] *Facciolati and Forcellini.*' Mr Leverett has made much use also of *Scheller* and *Lunemann*, celebrated German philologists.

The want of a better Latin-English Dictionary than any now in use, has long been felt; and we know not how Mr Leverett could have proceeded better than he has done to supply this want. The character of the Lexicon which he has used for the basis of his work, is thoroughly established and highly appreciated, and the subsidiary aid derived from the German works mentioned, must add to the value of the abridgment. Of Mr Leverett's accuracy as an Editor and a critic, we can speak in the most favorable terms, from personal knowledge; and so far as our opinion is of any value, we feel bound thus freely to express it.

Mr Leverett's Lexicon will furnish much fuller illustrations by examples (judging from the specimen) than Ainsworth's Dictionary, which is that in common use. We have compared the definitions and illustrations of several words here and there, in the two dictionaries, and, in some instances, where Ainsworth leaves the learner to grope in darkness for the less usual meaning of a word, a clear light is shed upon it in the New Lexicon.

We deem it needless to add any thing at this time, and therefore only express our gratification in learning that the Lexicon will probably be published in September next.

THE YOUNG CHRISTIAN.

Mr Editor,—As one of the Committee to whom the subject of a cheap religious paper was referred at the late Berry Street Conference—I feel a deep interest in carrying the thing forward. I wish therefore that you would insert the terms and conditions of the paper in some conspicuous part of the Register for several successive weeks. Let the name, 'THE YOUNG CHRISTIAN,' so appear as to attract the notice of every one who may even carelessly turn over the Register. But there may be some of your readers who will ask why this Paper is needed. Let me answer the inquiry. It is I believe an admitted fact that the best interests of a cause like ours are to be promoted by the diffusion of light and knowledge. The more information you can lay before the community in regard to the real nature of the doctrines we embrace and the reasons on which they rest for support in regard to the true spirit and requirements of our religion—and in regard to the great benevolent movements of the day the better will it be for the community—the better will it be for the cause of truth and piety. This position is, I say, admitted by all—therefore I need not stay to prove it by argument. My next position is this, that in our denomination this light and knowledge is not universally—is not generally diffused. If you go into any of our religious societies you will find that by far the largest portion of them read no religious paper. There may be some half a dozen Registers taken. But what are these in a large society. They by no means supply the wants which there are for light and information. I value the Register and wish that it were more widely diffused. But as men have not that burning desire for religious light which will lead them to sacrifice for its possession their money—we must endeavor to induce them to take a paper from the very circumstance of its cheapness. The same remarks which are here made in regard to the limited circulation of the Register will apply to the Monitor and indeed to all our other religious periodical publications. But what is the wish of the friends of the new paper?—I can only state my own wishes. They are, to see it put into the hands of every family in our several parishes. This I believe can be done. This I believe ought to be done. But it will be said that it can be done only by a spasmodic effort. This may be so. Let us make this spasmodic effort. If we can get it into every family in our parishes for one year there will be strong hope that if the paper be rightly conducted it will become so welcome a visitor that most will wish to keep up the acquaintance. I have not as yet brought the subject before my people generally. I have only conversed with a few individuals. All with whom I have conversed seem favorably disposed—and one individual has professed a readiness to subscribe five dollars—which will pay for six papers, leaving five of them to be distributed among those not able to subscribe. Why may not many of the more wealthy in all our Parishes do something like this, that so we may have a paper for every family. J. W.

Portland, Me.

SOCIETY FOR PROPAGATING THE GOSPEL

Among the Indians and others in North America.

An account of the doings of this ancient Society, at the Annual meeting in May, has been already given, so far as they were communicated to us. We add the following particulars, which will be interesting to the public and which we believe may be relied upon as correctly stated.

The missionaries of the Society have, for many years past, been chiefly employed in Maine, in new settlements; and to the Indians on Martha's Vineyard, Narragansett (in R. Island), the Passamaquoddy tribe and the Stockbridge Indians, so called, many years ago, in the western part of this State, and afterwards in the State of New York.

The Society has also made provision for supporting schools in new settlements, where the children had no instruction. The laws of Maine are now such as to require the people in all places to maintain schools, and the Society has therefore less call for appropriations for the purpose.

We learn that the annual report of this Society is made at the stated meeting in November. There were fewer missionaries employed last year in Maine than formerly, because different locations it is thought would be more useful, and agents have been employed to ascertain where preachers would probably be of the greatest benefit. We also understand, that there is a proposition to send one or more missionaries into the far west, in new settlements, where the people are ignorant and without religious instruction. We hope the plan will be prosecuted. Loud calls have been made for preachers in that newly settled country; and if enlightened and pious young men can be sent there, of enlarged views and free from a sectarian spirit, we predict great and lasting benefit to the people of that rising part of the nation.

BOOK AND PAMPHLET SOCIETY. We received a notice of this Society and of the public address delivered before it on Sunday evening last, too late for insertion this week. It shall appear in our next week's paper.

WATER IN BOSTON.

In the last number of 'Scientific Tracts' there is an article by Dr C. T. Jackson on the Natural History of water, in which he speaks of the qualities of water, from the wells in Boston from an actual analysis. The results are such, we should think, as to keep public attention alive to this subject, till pure water shall be introduced into every part of the city.

Dr Jackson says:

'The following results were obtained in the analysis of some of the best well waters of this city and its environs.

A well in Hanover Street, yields in 5000 grains of water 7 grains of foreign matter, consisting of the muriate of lime, chloride of sodium, carbonate of lime, carbonate of iron, dissolved by an excess of carbonic acid, sulphate of lime, and animal and vegetable matter.

A public well in Friend Street, which is much frequented, yields, in 5000 grains of water, 6 grains of similar salts, and carbonic acid gas.

A well in Bowdoin Street yields, in 5000 grains, 3.6 grains of similar salts, and a small quantity of organic matter.

The analysis of water from a well near Faneuil Hall Market resulted as follows:—5000 grains of this water, evaporated to dryness in a glass vessel, left twelve grains of dry, solid matter, which, being analyzed, gave sulphate of lime, carbonate of lime, muriate of lime, carbonate of iron, animal and vegetable matter. The water is considered good, and the pump is in continual operation, supplying water for the neighboring stores, dwelling-houses, and ships in the harbor. It is 'hard,' and will not wash.

The following general remarks are level to every one's comprehension.

The water of Boston is continually deteriorating in purity, and the time will soon arrive when it will become intolerable, owing to the increased sources of filth produced by new buildings, drains, vaults, &c. which furnish an abundance of foul matter to the springs and wells. I hope that measures will be speedily taken to bring pure water into this city, so as to supply the wants of every family, while the excess may be used for ornamental fountains, which will cool the burning breath of midsummer, and furnish a ready and abundant source from whence our engines may draw water to quench the ravages of the fire. The amount of capital which may thus be saved is incalculable, while the proposed measure will furnish health and comfort to thousands, and be a most efficient method of securing to our city the blessings of temperance.

CONSTITUTION OF TEXAS.

The following article, containing the 'General Provisions of the Constitution of Texas' shows what sort of contest may pass for a war of liberty, the heroes of which are hailed with pæans and crowned with 'glory.'

'Sec. 9. All persons of color who were slaves for life previous to their emigration to Texas, and who are now held in bondage, shall remain in the like state of servitude, provided the said slave shall be the bona fide property of the person so holding said slave as aforesaid. Congress shall pass no laws to prohibit emigrants from the United States of America from bringing their slaves into the Republic with them, and holding them by the same tenure by which such slaves were held in the United States; nor shall Congress have power to emancipate slaves; nor shall any slave-holder be allowed to emancipate his or her slave or slaves without the consent of Congress, unless he or she shall send his or her slave or slaves without the limits of the Republic. No free person of African descent, either in whole or in part, shall be permitted to reside permanently in the Republic, without the consent of Congress, and the importation or admission of Africans or negroes into this Republic, excepting from the United States of America, is forever prohibited, and declared to be piracy.'

ECCLESIASTICAL.

Ordination;—On Wednesday June 1st Mr Homer Barrows was ordained Pastor of the 2d Congregational Church in Middleborough. Introductory Prayer by Rev. S. Raymond, of Freetown; Sermon by Rev. T. Robbins of Rochester.

Ordained, May 8th, Rev. Tobias Pinkham, late of Andover Theological Seminary, over the Presbyterian Church in Dracut and Lowell. Sermon by Prof. Emerson of Theological Seminary, Andover.

Ordained in the South Parish, Andover, on the 11th ult Mr. Lorenzo L. Langstroth. Sermon by Rev. Mr Jackson of Andover.

Ordained at Westfield, Mass. June 1, Rev. Emerson Davis, as colleague pastor with Rev. Isaac Knapp over the Congregational Church in said place. Sermon by Rev. John Todd, of Edwards Church, Northampton.

Rev. George B. Cheever of Salem, has received a call from the 2d Presbyterian Church in Rochester N.Y. to become their Pastor.

The new Episcopal Church in Temple street was consecrated to the service of Almighty God, on Tuesday the 14 inst.

FOR THE REGISTER AND OBSERVER.

DEDICATION OF THE NEW CHURCH AT ANDOVER.

This dedication took place during the forenoon of Wednesday the 1st of June. The church which was then dedicated, is neat, handsome, and well proportioned,—somewhat after the model of the old Cambridge, but differing from it in many points, being not so heavy and gothic a specimen of architecture. But in every respect it is such a neat and beautiful edifice, as we hope will ere long succeed to all our country meeting houses, which, though we may venerate them for their founders, and their age, are certainly but ill shaped and ill looking.

The dedicatory services were strikingly interesting. The sermon by the pastor was well fitted to the occasion. He spoke of those views of the Deity and truths of the bible which have been made known in the church, in whose place the present stands. He spoke of those views in a concise and plain manner, and concluded with some apt, and handsome remarks. What was peculiarly grateful to myself, the house was well filled. It is pleasing to see the community take an interest in such occasions. For it is not a light and trifling affair, but a serious and important one. The dedication of a new temple, to the true worship of the true and living God is an event which concerns every christian, and in which every christian should rejoice. We therefore pray, with the pastor that this church may be none other than the house of God, and the gate of heaven; and also that in it may be taught much christian truth and may be planted the seeds of many a spiritual growth, by that worthy one, who is there ordained to minister, and who is eminently beloved as a pastor and esteemed as a christian. R. S.

OBITUARY.

THE LATE DR PRINCE OF SALEM.

In our last Register we mentioned the death of this venerable man, in the 85th year of his age and the 57th of his ministry. A funeral discourse, presenting a full delineation of his character, was delivered on the day of his interment, by the Rev. Mr Upham, his surviving colleague, which we hope shortly to see published. The following notices are extracted from a discourse delivered in the First Church in Salem on the afternoon of the Sunday immediately following his death, by Rev. Dr Parkman of Boston, which have been kindly furnished for the Register by the request of the Editor.

Having in illustration of the text exhibited some of the traits in the character of the '*excellent of the earth*,' and the good influences they exert in their lives; having adverted also to the duty and privilege of honoring such in their deaths, it was added

'And such, Christian friends, was the character, and such, I believe, was the influence of the life of your late venerable Pastor. I doubt not of meeting a ready response in the hearts of this people, when I say, that with this chosen company of the faithful and excellent, in whom we may delight, we gratefully number him, who, having so long instructed you from this desk, has now at length been gathered to his fathers, and made one, as we trust, with the great family of God in heaven.

After the just and affectionate tribute, which has already been offered from this place by his colleague, it were superfluous in me to add any feeble testimony within my ability to the long established, and, I hesitate not to say, universally acknowledged worth of your venerable Pastor. Even had my opportunities allowed me the privilege of a more intimate friendship, you, Christian brethren of this ancient flock, who have sat under his teachings, and have witnessed around your fire-sides and in your social walks the purity, kindness, and benevolence of his life—who have yourselves been witnesses how he walked so as to please God—have no need to be informed by me of his intellectual or moral worth; of his full and active mind, his sound learning and various knowledge; his richly stored and faithful memory, from whose accuracy you had seldom to appeal; his conscientious improvement of time and talents; his *indefatigable and effectual industry*, continued long beyond the period, when nature invites or permits repose; exercised not upon trifles, but objects worthy of his zeal, and producing beneficial results, even fruits that abide;—his unquenchable zeal, moreover, for the promotion of whatever, within or without the walk of his own profession, might advance human improvement or happiness. How ardent was his devotion, how many and useful also his personal contributions to the cause of rational religion, of good learning, and especially of physical science! For he delighted himself in the works of God; and by his studies and illustrations of these, it was his chosen employment to benefit his fellow men.

I might speak—what your hearts I am certain will cordially attest—of the *kindness and benevolence of his spirit*, not quenched or discouraged by the experience or infirmities of old age, disposing him always, and to the last, to acts of friendship and substantial goodness; combined with singular freedom from malice and distrust; with willingness to be pleased, slowness to take offence, and something like eagerness to forgive. Nor, may I omit what even my imperfect opportunities have not failed to impress,—and what you, my friends of this society, have continually witnessed—the edifying spectacle of colleague-Pastors united as father and son in mutual confidence and affection; where filial respect has been repaid by paternal love, and the labors, influence, and reputation of the younger have been invariably sustained by the friendship, counsel, and hearty satisfaction of the elder. This is a spectacle rare as it is attractive; and when you consider the undeniable difficulty and delicacy as well as sacredness of this relation, while such an union reflects a mutual honor, you must have regarded it as no ordinary indication of that generosity of soul, which none that knew Dr Prince could fail to recognise among the traits of his character.

Nor shall any of us soon forget, since they were the indications of the same benevolence, his venerable form and aspect; the benignity of his countenance; his dignified, but gentle manners of the ancient school, expressing by an exterior politeness, the good-will he felt; conciliating the confidence of the young, so while they 'waited for his wisdom,' they were not afraid to utter their own. Nor may I wholly omit among these familiar recollections—his ancient costume, retained to his death amidst all the changes of the times, the graceful and appropriate ornament of his old age, connecting for us of a younger generation the days that have been with the days that are; and preserving for us, as it were, a living portrait of the fathers.

But needless, my brethren, as must be such memorials from me, you will permit me to say, that the church in the neighboring city, with which it is my happiness to be connected, mingles her respectful sympathies with your's under the bereavement, to which you are called, as she recognises in your late Pastor one of her eldest and most honored sons. The birth place of Dr Prince, in the north part of Boston, and all the associations, which he so fondly cherished of his early days, connected him intimately with our ancient church,* of whose ministers, as he witnessed their succession, and of many too of its elder worshippers, he retained through life a very lively remembrance. From the hands of its then youthful, but afterwards distinguished Pastor, Dr. Andrew Eliot, were poured upon his infant head the waters of baptism. During the same ministry, while yet in the first year of his academic course, (1772) he was admitted into the number of its communicants; and at the death of the elder Dr Eliot in 1779, Mr Prince, having just then completed his preparation for the Ministry, was invited to officiate as a candidate for the then vacant pulpit; and there were those in that congregation, who having been witnesses of his childhood and youth, were anxious to appropriate his services as their minister. But his friend, the younger Eliot, my learned and lamented predecessor, was also desired of many. And Mr Prince, with that decision and generosity of friendship, which, as we have already seen, was among the ripened fruits of his old age, was the ornament of his youth, refused even the appearance of competition with the son of his late Pastor; and shortly after, receiving a cordial invitation from this First Church of Salem, he was dismissed at his own request from the North Church in Boston in October 1779; and, before the close of another month, these two friends, Dr John Eliot and your late Pastor, assisted, the former as a delegate, the latter as a minister, at each others ordination, and their friendship was interrupted only by death.

In the prosperity of his native church, in the history and vicissitudes of its families, among whom were the friends and companions of his youth, Dr Prince retained, and frequently expressed, a truly fraternal interest. Especially was he disposed to sympathise with those who in the expressive language of the ancient book, had 'waxen poor;' whose growing infirmities were aggravated by diminished resources, and who needed in their decline the charity they were once perhaps glad to bestow. Of the welfare of such he was accustomed to inquire; and there are left not a few among us, who remember him in return with the most respectful and affectionate regards.

I omit much that might be added of the history of his life, of his character as a philosopher, a neighbor, and citizen, because they are better known to you than to myself; and have already been faithfully delineated.

There is solemn instruction, which God's Providence designs, in the departures from among us, one after another of these our venerated friends and guides. 'The glory of the children is the fathers.' They have shown to us the beauty, the security, the *practicableness* of virtue; they have accomplished their warfare; and 'now they are crowned and receive palms.' We should bless God, that their light was continued so long. Yet when we remember all the good influences they have exerted: how pleasant to us was their friendship, how persuasive their wisdom, how encouraging their example, it seems to us when they die, though it be amidst the infirmities of old age, 'as when a standard bearer fainteth.' It becomes us to listen to their voice of monition made eloquent in death. They teach us, that the glory of man is as the grass that withereth. They tell us, who are not yet old, that the interval that separates meridian strength from trembling age, nay, the infant of an hour from him that is of an hundred years, is as nothing before the eternity of God; that the longest term ever permitted to man on earth is when it is once passed, as a watch in the night. For pass but a little season, and both shall lie down together. They admonish us, with the solemnity of eternity. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth, glory in this, that he understandeth and knoweth the Lord. For this, says the Savior, is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent.

* Part of this discourse was preached also in the New-North Church, in Boston on the morning of the same Sabbath.

We add the following facts from the Salem Gazette.

This venerable, respected, and learned clergyman was born in Boston on the 22d July, 1751; he was graduated at Harvard College in 1776 in the same Class with the late Gov. Gore, Chief Justice Sewall, Chief Justice Royal Tyler, Judge Thacher, Rev. Dr Ripley, and other eminent men; he was ordained minister of the First Church on 10th Nov. 1779, and has filled that station almost 58 years.

The funeral of Rev. Dr Prince took place on Thursday the 9th inst. from the First Church, and the services were of a very solemn and interesting character. The prayers were by Rev. Dr Flint and Rev. Mr Brazer, and the funeral sermon,—which afforded a most eloquent and delightful biographical sketch,—was by the Junior Pastor, Rev. Mr Upham, from the text—'Your fathers, where are they?'—Zec. 1. 5.

CONGRESS.

In the Senate, on Monday the 6th inst. the resolutions offered by Mr Wright, making certain inquiries of the Secretary of the Treasury relative to the public money, were agreed to. Also a resolution offered by Mr Preston, relative to pictures to fill the vacant nitches in the Rotundo.

In the House of Representatives, several bills and resolutions from the Senate, and among them a joint resolution providing for the distribution of weights and measures, were read three times and passed.

In the Senate on Tuesday, the joint resolution authorising a contract for four historical pictures, to fill four vacant nitches in the Rotundo, was read a third time, passed, and sent to the House for concurrence. The bill to extend the charters of the District banks, was taken up, and discussed. It was opposed by Messrs Wright, Niles and Benton, and supported by Messrs. Knight, King and Walker. It was passed by a vote of 26 to 14.

In the House of Representatives, a motion to suspend the rules in favor of considering the joint resolution for adjournment, was lost—yeas 123, nays 71.

The land bill from the Senate was taken up, and the question being taken on a motion to refer it to the committee of the whole, the motion was lost, yeas 97, nays 96, the Speaker voting in the negative and making the votes equal. A motion to refer to the committee on public lands was debated until 1 o'clock, when the special orders were called.

In the Senate on Wednesday, the bill introduced by Mr Calhoun, commonly called the *incendiary bill*, relating to the searching power of Postmasters into the contents of the mails, for which the Vice President gave the casting vote, on its passage in committee of the whole, was rejected on the question of its final passage by a majority of six.

Yeas—Messrs Black, Brown, Buchanan, Calhoun, Cuthbert, Grundy, King, of Ala., King, of Geo., Mangum, Moore, Nicholas, Porter, Preston, Rives, Robinson, Tallmadge, Walker, White, Wright—19.

Nays—Messrs Benton, Clay, Crittenden, Davis, Ewing, of Illinois, Ewing, of Ohio, Goldsborough, Hendricks, Hubbard, Kent, Knight, Leigh, McKean, Morris, Naudain, Niles, Prentiss, Ruggles, Shepley, Southard, Swift, Tipton, Tomlinson, Wall, Webster —25.

So the bill was *rejected*.

On Wednesday, in the House, the question was taken on referring the bill to appropriate for a limited time, the proceeds of the sales of the Public Lands (Clay's Bill from the Senate) to the Committee of the whole on the state of the Union, and decided as follows: yeas 97—nays 96. The Speaker voted with the nays, thus equalizing the vote, and of course the motion was lost. This decision is considered as decisive of the fate of this important bill at the present session.

On Thursday, in the Senate, the Michigan bill, the pre-emption bill, the Deposite bill, and various minor matters, occupied the sitting.

In the House, the bill to establish the Northern boundary of Ohio, and for the admission of Michigan into the Union, occupied the sitting.

In the Senate, on Friday, the bill to increase the military establishment was debated for some time, and recommitted. A message was received from the President returning the bill which had passed the two Houses, to appoint a day for the annual meeting of Congress, and to fix the period of adjournment, in each alternate year, with his veto. He objects to the bill on the ground that Congress has no right by a permanent law, to fix a day for the termination of the session. The bill to regulate the deposites was further debated.

The House of Representatives, which, on Thursday continued the discussion in committee of the whole of the bill for the admission of Michigan to the Union, to half past 12 o'clock at night, then took up the bill for the admission of Arkansas. Mr Phillips moved that the committee rise. On this motion there were 17 ayes, and 92 nays—not a quorum. The committee rose, and reported there was no quorum, and Mr Reed moved an adjournment, this was negatived, ayes, 24, nays 98.

A quorum voting, the House went again into committee, and after a motion to amend the bill, it was again moved that the committee rise. The vote was ayes 15, noes 95—not a quorum. A call of the House was then ordered, it being half past 1 o'clock, which was proceeded in until half past 4, many members being brought from their beds. The House then went into committee of the whole, and resumed the consideration of the Arkansas bill. Mr Adams moved an amendment relating to Slavery, which was negatived—ayes 32, noes 98. A motion to reduce the salary of the Judge, was negatived. The bill was then laid aside, and a supplementary bill to that for the admission of Arkansas was taken up.

After some further proceedings Mr Wise rose and addressed the House at length, in opposition to the course of the majority in pressing the question upon the House. He continued his remarks until ten o'clock—the hour assigned by the rules of the House to meet, and for the Speaker to take the chair. Several questions of order were then raised, involving the question whether the committee could continue to sit. The committee however refused to rise, and Mr Wise continued his remarks until 11 o'clock, when on motion of Mr McKennan, the committee rose, and adjourned to 10 o'clock on Saturday morning, after a session of twenty-five hours.

On Saturday no business of public interest was acted upon. A large part of the time of the House of Representatives was taken up in considering what measures should be taken in consequence of an attack, made by one of the Reporters of the House, upon an individual who had taken the seat next to that usually occupied by the reporter.

The affair was finally committed to five members of the House for inquiry, and in the mean time the offenders were ordered into custody.

INTELLIGENCE.

DOMESTIC.

Taunton Rail Road.—We learn from the Old Colony Whig, that the Taunton Rail road, a branch of the Providence road, leading in a direct line from Mansfield to Taunton, is nearly finished, and it is expected that the cars will commence running by the first of next month.

We understand from a gentleman recently from Delaware, that the farmers in the neighborhood of Delaware City and Fort Penn, have suffered severely by the last rain. The Delaware River had risen so high as to break the embankments, which caused the overflow of the marshes or reclaimed land of the St George's Creek. Mr Kennedy lost more than 180 sheep, Mr Exton lost several, and Mr Blandy's losses, in hay pasture, will be considerable. Mr Blandy will sell more than one half his stock of cattle in consequence of his marshes being inundated. *Baltimore American.*

The Weather.—During the whole of the past week, we have had a succession of heavy showers of rain, accompanied with much wind, thunder and lightning, and with an unseasonable coolness of the temperature. Yesterday the rain poured in torrents, at one time mingled with hail. The tides for several days past have been unusually high. The accounts from the country are truly distressing, the freshet on the Wateree, destroying the Cotton crops in that vicinity, and the heavy rains doing them serious injury in every quarter. In addition to this, the rice crops on the Santee and Pedee are said to be suffering serious ravages from the rise of tides from the ocean, while the flood of waters, pouring from the interior, cannot but alarmingly aggravate the evil. The immense fall of water in the city, will render the utmost care necessary to preserve the general health.—*Charleston Courier, June 5.*

The Creek War.—We have Columbus dates to May 31st. Gens. Scott and Jessup, and Gov. Schley, arrived there on the preceding day. The troops would soon be ready to take the field. Gen. M'Dougald, at the head of a party of Georgia volunteers, restrained the Indians from crossing the river and escaping into Florida.—Capt. Page, Superintendent of the Creeks, in a letter dated at Fort Mitchell, May 29, says he thinks, the war will not be of long duration if the Georgians will keep the Indians from crossing the river. As soon as the emigration can commence, he will have the Indians in motion. He says that Opotheloholo, the Chief of the Upper Creeks, and his people, took a decided stand against the war, and that he killed one Chief, and put in irons thirteen more who showed a hostile disposition. This put a check to the disposition which was manifested by many others to join the hostile party.—*Daily Advertiser.*

Captain Page says: It will never answer for these people, after they have ruined the whole country for sixty miles round, and murdered so many families, to be permitted to give up till they are whipped.

Texas.—the following is a part of Gen. Houston's official account of the battle of San Jacinto, dated Head quarters of the army, San Jacinto, April 25th. We omit the account of previous skirmishes and of preparation for the general attack.

Every evolution was performed with alacrity, the the whole advancing rapidly in line and through an open prairie, without any protection whatever for our men; the artillery advanced and took station within 200 yards of the breast-work of the enemy, and commenced an effective fire with grape and canister. Col. Sherman with his regiment having commenced the action upon our left wing, the whole line at the centre and on the right hand advancing double quick time, rung the war cry, '*Remember the Alamo*'! received the enemy's fire and advancing within point blank shot before a piece was discharged from our lines. Our lines advanced without a halt, until they were in possession of the woodland and the enemy's breast-work. The right wing of Burleson's and the left of Millard's taking possession of the breast-work; our artillery having gallantly charged up within 70 yards of the enemy's cannon, when it was taken by our troops.

The conflict lasted about 18 minutes from the time of close action until we were in possession of the enemy's encampment, taking one piece of cannon, loaded, four stand of colors, all their camp equipage, stores and baggage. Our cavalry had charged and routed that of the enemy upon the right, and given pursuit to the fugitives, which did not cease until they arrived at the bridge which I have mentioned—Capt. Karnes, always among the foremost in danger, commanding the pursuers. The conflict in the breast-work lasted but a few moments, many of the troops encountered hand to hand, and not having the advantage of bayonets on our side, our riflemen used their pieces as war clubs, breaking many of them off at the breach. The rout commenced at half past 4 o'clock, and the pursuit of the main army continued until twilight. A guard was then left in charge at the enemy's encampment, and our army returned with our killed and wounded. In the battle, our loss was 2 killed and 23 wounded, 6 of which proved mortal. The enemy's loss was 630 killed, among which was one general officer, 4 colonels, 5 captains, 12 lieutenants; wounded 208, of which were 5 colonels 3 lieutenant colonels, 7 captains, 1 cadet. Prisoners 730—General Santa Ana, General Cos, 4 colonels, aids to Gen. Santa Ana, and the col. of the Guerrero battalion, are included in the number. Gen. Santa Ana was not taken until the 22d, and Gen. Cos, on yesterday. About six hundred muskets, 390 sabres, and 260 pistols have been collected since the battle. Several hundred mules and horses were taken; and near $12 000 in specie. For several days previous to the action our troops were engaged in forced marches, exposed to excessive rains and the additional inconvenience of extremely bad roads, illy supplied with rations and clothing, yet amid the difficulty they bore up with cheerfulness and fortitude, and performed their marches with spirit and alacrity—there was no murmuring.

Previous to and during the action, my staff evinced every disposition to be useful, and were actively engaged in their duties. In the conflict, I am assured, that they demeaned themselves in such a manner as proved them worthy members of the army of San Jacinto. Col. T. J. Rusk, secretary of war, was on the field. For weeks his services had been highly beneficial to the army; in battle he was on the left wing, where Col. Sherman's command first encountered and drove the enemy; he bore himself gallantly and continued his efforts and activity, remaining with the pursuers until resistance ceased.

FOREIGN.

London papers have been received to the 24th of May.

The principal news is an account of a battle fought near St. Sebastians, 5th May, between the British volunteers under Gen. Evans, composing the garrison of St. Sebastians, and the Carlist forces under Eguia, entrenched near that city. The British Legion made a sortie upon the entrenched camp of the enemy, and completely defeated them, as is stated, but with severe loss on their own part. The Carlist loss is said to have been 2000 killed and wounded, besides prisoners. The British loss is acknowledged to be 881 killed and wounded, including many officers. Two English Steamboats assisted in the engagement.

There are accounts of great distress caused by famine in the north west part of Ireland. The misery of the poor peasantry was aggravated by the backward state of the season, and the extreme severity of the weather for months past.

From Erance there is scarcely any intelligence worth noting. A permanent fleet of 10 sail of the line and 12 frigates has been ordered from Brest for the Mediterranean.

Great activity prevailed at Toulon in forwarding troops, workmen, &c. to Algiers.

A Paris paper of May 10 says: the melting of the snow which fell about a week ago, and the heavy rains that followed, have swollen many of the rivers, that in numerous places inundations have ensued that have been extremely destructive to property; but the accounts that have hitherto reached us, must neccessarily be defective, as, since Friday, the arrivals of mails and diligences from the deluged districts has been interrupted, and hence we have reason to apprehend that intelligence still more disastrous will shortly be received.

TO ALL INTERESTED IN SABBATH SCHOOLS.

At a recent general meeting of the teachers of the several Sabbath Schools in Lexington, it was unanimously voted to celebrate the ensuing anniversary of the Fourth of July by the assembling of all the Sabbath Schools in town—with exercises appropriate to the occasion and Addresses will be expected from individuals of different denominations.

Clergymen, Sabbath School Teachers and others from abroad interested in the object are invited to unite with us to aid in making the occasion interesting and profitable.

Per order of Committee of arrangements.

C. TIDD, Cor. Sec.

N B. The meeting is to be held at the Old meeting house, at one o'clock, P M.

Lexington June 11, 1836.

BOOK AND PAMPHLET SOCIETY.

The Depository of the *Book and Pamphlet Society* is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application to the Treasurer, Mr C. Bowen, at 141 Washington street, up stairs.—Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied. tf m 28

MARRIAGES.

In this city, by Rev. Mr Lothrop, Mr Nathaniel Chauncey, of Philadelphia, to Miss Elizabeth Sewall, daughter of Saml. Salisbury, Esq.

In this city, by Rev. Mr Frothingham, Mr Thomas Sherwin to Miss Mary King, daughter of Col. Daniel Gibbens.

DEATHS.

In Roxbury, on Sunday morning, Mrs Ann F. H. wife of Joseph F. Milner, and daughter of Dea. Wm C. Hunneman, 27.

At Chelsea, Mrs Harriet A. P. Cutting, wife of Mr Henry Cutting, and daughter of the late Dea. John Fenno, of Salem 32.

In Westborough, Mrs Rockwood, wife of the Rev. Elisha Rockwood, and daughter of the late Breck Parkman, of W.

THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

LIBRARY OF HARVARD UNIVERSITY.

ALL persons, who have books belonging to the Library of the University, are, by law, required to return them before or on Wednesday the 29th inst.

The library will be reopened for the use of books on the 25th of July next.

2 T. W. HARRIS. *Librarian.*

NEW BOOKS.

JUST received and for sale by JAMES MUNROE & Co.

The Laws of Etiquett, by a Gentleman.
Dr Beecher's Views in Theology.
Biography of Rev. Elhanan Winchester.
Random Recollections of the House of Lords
Tales of the Woods and Fields
Sketches of a Sea Port Town, by Chorley
Sparks' American Biography Vol. 5 being the Life of John Elliot the Apostle to the Indians, by Rev. Convers Francis

Boston Bookstore 134 Washington st. j 18

NO. 11 WESTERN MESSENGER.

CONTAINING as follows

Sermon on the West, by Rev. G. W. Hosmer
Missionary Effort, by W. G. Elliot
Man of Expedients
Beecher's Views, by J. H. Perkins
Hymn, by John Pierpont
Elvira a Sketch
Religious and Moral Independence, by W. G. Elliot
Ode to Apollo, by John Keats
Ignorance about Unitarianism, by S. Osgood
The Church Safe — Editor
The Indian's Bride — Edward C. Pinckney
Winander Lake — John Keats
A Word on Miracles — S. Osgood
Presbyterianism and Christianity
Creeds Annul the Lord's Supper, by E. Peabody
Appendix to the Man of Expedients — Ed
Manners and Haits of the Western Pioneers, by Mann Butler.
West's Picture of the Infant Samuel
Musing on Nature &c, by S. Osgood
Theodore, Chap 5 — Editor
Criticism on No. 9

This day received by JAMES MUNROE & CO.
Boston Bookstore 134 Washington st. j 18

THE DOCTOR.

JAMES MUNROE & Co. have just received the Doctor in 2 vols. There is a kind of physiognomy in the titles of Books no less than in the faces of men by which a skilful observer will as well know what to expect from the one as the other—Butler's Remains.—For sale at Boston Bookstore, 134 Washington street. june 11

BIOGRAPHY OF WINCHESTER.

JUST received and for sale by JAMES MUNROE & Co. Boston Bookstore 134 Washington st. The Biography of Rev. Elhanan Winchester by Edwin Martin Stone. June 11

BACHI'S ITALIAN FABLES.

JUST published by JAMES MUNROE & CO. and for sale at 134 Washingn St. A collection of Italian Fables in Prose and verse selected from the works of the best Italian Fabulists, with interlinear translations, and explanation of Idioms, by Pietro Bachi, Italian Instructor in Harvard University. j 11

POETRY.

[From the (London) Christian Observer.]

THE DYING CHILD.

'Sweet mother, I seem gentle music to hear.'
'Tis but fancy, my child: turn to slumber again.'
'Nay, surely 'tis music: hark, mother! 'tis near;
It floats round my couch with its gladdening strain.'

'Tis but fancy, my child: let me moisten thy lips:
These breezes will temper thy feverish brow:
Some bee buzzes by as its nectar it sips:
'Tis nothing, my child: thou wilt rest better now.'

'Then, 'tis nothing, dear mother; and yet sure 'tis sweet;
It comforts my soul, for it whispers of bliss:
Were I dying, and angels my spirit would greet,
They could not bring welcomer music than this.

'And do you not hear it? and do you not see
Yon seraph that beckons me hence to the sky?
Perhaps, dearest mother, 'tis sent but to me;
May I go if it calls? may I yield it reply?'

Gentle babe, I came for thee;
I did come to bear thee home,
Far from mortal agony:
Come, then, gentle infant, come.

Cooled shall be that fervid cheek,
Every tear be wiped away;
Ere the orient morning break
Thou shalt be in endless day.

Yes, meek babe, 'twas I that sang;
Heavenly anthems thou didst hear;
Strains to soothe thy dying pang,
Hymns thy parting soul to cheer

Tell her on whose tender breast
Soft reclines thy fainting head,
Thou shalt shortly be at rest—
Say not, numbered with the dead.

No; while o'er thy mouldering dust
Falls the tear of earthly love,
Thou shalt live, amidst the just,
Brighter life in heaven above.

Bid her, then, sweet babe, rejoice
That to her the boon is given,
To resign, at Jesus' voice,
One more cherub-saint to heaven.

MISCELLANEOUS.

GOVERNOR EVERETT'S ADDRESS.

At Springfield, at the dinner given after the public service of the Centennial celebration.

He said that he felt, at all times, a peculiar satisfaction in attending a celebration of this character. I rejoice, sir, he remarked, in the recurrence of these anniversaries, at which the dust is swept from the sepulchres of past times—the stone rolled away from their moss-grown graves, and the venerable forms of the departed, the dead saints of ancient days, in the eye of a patriotic imagination, walk forth in dim procession, like the ancestral forms of a Roman funeral pageant. We seem to see reproduced to us the dark and serious visages of the fathers of the republic, the modest countenances and sober costume of the matrons, the timid maiden, the bounding athletic youth, all in visible presentment, as when they lived and moved across the scene of actual existence. I regard such a celebration as a noble day of recompence for the tribulations of other times. Would not William Pyncheon, sir, on the very day when his book, smitten with the heavy rebuke of the fathers of Church and State, was ignominiously burned on Boston Common, have felt his heart cheered and his spirit soothed, even under the infliction of that burning stigma, could he have foreseen that, when near two centuries should have passed, on an occasion like this, amidst thousands of an admiring posterity, his name would be repeated with respect, gratitude, and veneration, as the great founder of what we behold around us? Could I hope, sir, that after the lapse of two hundred years, my humble name would be remembered with kind feelings by those who shall come after us, as one who had sought to promote the public good, I should deem any labor, care and sacrifice, as cheaply encountered for such a recompense.

If to the moral interest of the festival which has called us together, you add the attractions of nature, at this pleasant season of the year, and in this beautiful region, you will not wonder, sir, at our readiness to leave the noisy streets and smoky atmosphere of the city, for a visit to the banks of this most lovely river. A poetical writer, a native of our sister State, which bears the name of the Connecticut, has exclaimed in the most beautiful lines of a long work,

Thy stream, my Hartford, in its misty robe,
Plays in the sunbeams, belting far the globe,
No watery glades through richer vallies shine,
Nor drinks the sea a lovelier wave than thine!

I confess, sir, I cannot behold this enchanting scene, I could not perform the commodious, rapid, and agreeable journey, by which it is now approached, without my heart melting within me, at the thought of the trials and sufferings of our fathers,—the hardships of the wilderness and the perils of the savage foe, which they were called to face, amidst these to us so peaceful and charming scenes.

Sir, the emigration to the banks of the Connecticut was a bold and hazardous step. At the time when it was taken, I believe the learned orator of the day will tell us, that Concord in Middlesex county, was the most western settlement in Massachusetts, and that was barely commenced. It is always of course, dangerous to march in the advance of civilization; to place yourself on the outposts of society, in the neighborhood of uncivilized Indians; but the settlers of Springfield, by a brave bound, plunged into the midst of a savage country. They were but a hundred miles from the plantations on the coast; but several of the most powerful bands of Indians occupied the intermediate space. For all purposes of relief and succor, they might as well have been at a distance of a thousand miles from Boston. Such was the difficulty of crossing the pathless wilderness which lay between them and the coast, that a man may now go from Boston to New-Orleans, by way of Pittsburgh, (I have done it myself,) a distance I presume of twenty-five hundred miles, in about as many days, as it took some of the first settlers to reach the banks of the Connecticut river.

I think we see in the settlement of this river, an early,—perhaps the earliest indication of that larger and more adventurous spirit of adventure, which characterises the country. It was a work of the boldest daring to cross the ocean, and settle the Atlantic coast of the continent; and we should have thought, that this would have been deemed sufficient at least for the enterprize of one generation. The commencement being made on the coast, it would have seemed natural,—almost necessary,—that the Colonists should cling together on the verge of the strange continent, and leave their little Commonwealth to increase by gradual expansion; planting a village or a hamlet this year, a few miles in advance of last year's boundary. But not so. The worthy fathers at Dorchester, Newton, and Watertown soon found themselves, in their own quaint language, 'straightened.' They had heard of the noble river of the west, and of the fertile regions beyond it:—

Sweet fields beyond the swelling flood
Stand dressed in living green.

And they gave themselves no rest, night nor day, till they had gone forth to possess them.

The early writers have described to us their pilgrimage through the wilderness. There are few traits of historical adventure to be compared with it. It was not merely the youthful and vigorous huntsman breasting his way through the tangled forest, scattering wild flowers and dew-drops, as he broke through the thicket. They went in a company, the aged and the young, the women and the infants. Their flocks and their herds yielded them sustenance, and their weary progress was cheered with the voice of their spiritual leader, and the melody of anthems resounding through the solemns aisles of the forest. Sir, even in this little history of their journey to the river, we retrace the most important feature of the character of the pilgrims. I am persuaded that, often as our forefathers have been spoken of as religious men, full justice has hardly yet been done to the topic. It is not merely that in their enterprizes, conduct, and the ordinary business of life, they acted as becomes religious men. This may be affirmed of a portion of mankind in all ages, and under every form of civil society. There is something, in the Pilgrim settlers of New-England, which lies much deeper than this. I consider the strong religious sense, which animated them, as the true historical basis of the forms and institutions of civil society which they organized and transmitted to us. Born the subjects of a monarchy, accustomed to an hereditary nobility and a splendid hierarchy, they put everything at once upon a footing of a broad downright political and religious equality. Why; under what influences? Men do not, like DIVINE POWER, create worlds out of nothing. They modify the existing, and renovate the ancient. Where did our fathers find the elements, out of which they constructed the social edifice? They found them in the BIBLE; in the spirit of that religion, which levels to the dust all human distinction; and teaching us, that there is no respect of persons with God, furnishes the great and true basis of a well understood and honestly applied equality among men.

It does not of course belong to me nor to this place, to enter into a discussion of this or any other subject. I cannot, however, forbear to observe that I have lately looked through the work of an intelligent French traveller, M. de Tocqueville, a gentleman sent by his government to explore the condition of the Penitentiaries in this country. He professes himself a Catholic, and is consequently not likely to be under the influence of any prejudice in favor of the prevailing religious character of the country. But he remarks, that it was *this*, which most arrested his attention; and after studying our institutions, with more care than any other foreigner with whose writings I am acquainted, and commencing with much freedom and occasional severity upon them, he comes to the conclusion, that there is a more widely diffused and operative sense of religion in the United States, than in any other country, and that this is the true basis of their political system. He states it as an extraordinary contrast, that in most of the States of Europe religion so far as it subsists, is mainly upheld by its alliance with the State, and is considered in consequence by the mass of the people as one of their burdens, and as one of the first things from which a deliverance is to be sought by means of a revolution; while in America, on the other hand, it is found to form the real secret of the firmness of the political system; and that, amidst so many apparent tendencies to fluctuation and change, an efficient principle of stability here exists in the generally diffused influence of religious belief and religious institutions on the public good.

I think this discriminating observation of the French traveller does us no more than justice. How much of the predominant religious character described by him is to be referred to the influence and example of our forefathers—the men who settled New-England—the men of whom we this day commemorate some of the most meritorious, I need not say. Sir, they were very great men; men of sterling worth. They had some faults, principally those of the age in which they lived; but take them altogether, the world has not seen their superiors among uninspired men. Their work has stood, because it was laid on a sound basis. Sir, it will stand yet for ages, for it was founded on the rock of ages. Yes, they have achieved that which will not die. They established principles, they set examples, they founded systems of Government, which will serve as models to the end of the world. The race of men has taken hold of this inheritance of liberty, and will not let it go. All that now exists may be changed and subverted; in the eloquent language of the Orator, New-England may cease to be the abode of civilized men;—Revolutions may sweep the country, as if yonder river should rise and swell, and wash away the prosperous settlements it now beautifies and enriches, but it is impossible that what has been done for the cause of human liberty and happiness, by the fathers of New-England, should ever perish. If prostrated here, it will revive in other regions and happier times. The plan of a representative republic, which they devised, will go down, with the scriptures from which its principles are drawn, to the latest posterity, as the application made, by the Pilgrim fathers, of divine wisdom to the political affairs of men.

I beg leave to offer as a closing sentiment:—

Our Fathers—their faults were the faults of the age in which they lived; their piety, fortitude, and love of liberty were their own. Time, which destroys all things, shall strengthen their work, and hallow their memory.

[From the *National Gazette*, under the title of 'Extracts from Foreign Journals.']

LITERARY EMOLUMENTS.

Under this head we rank the subjects of five folio volumes, entitled 'The Original Assignments of Manuscripts between Authors and Publishers, with the Sums paid for each Production.' We select a few of the most interesting of the *five hundred and eighty-five agreements*, in Mr. Upcott's collection, many of which clear up doubts that have long existed as to who the real authors were of certain anonymous publications, and are therefore considered, in this light only, documents valuable to our history of literature.

Nicholas Rowe, for the tragedy of 'Jane Shore,' 50*l.* 15*s.*, witnessed by Alexander Pope.

Dr. C. Burney, for his 'Musical Tour,' 150*l.*

Margravine of Anspach, for 'Travels,' 253*l.*; the copyright of which she gave to Monsieur Mercier, of Triestorf, near Anspach, for his sole use.

John Lewis De Lolme, for his treatise upon 'The English Constitution,' 30gs.

O. Goldsmith, for his 'History of Greece,' 250*l.*; and his 'Animated Nature,' 100gs. each volume.

Eliz. Inchbald, for her 'Simple Story,' 200*l.*

Edm. Malone, for a projected edition of 'Shakspeare,' to be published in 15 vols. royal 4to., 200*l.*, dated Nov. 30, 1791.

Joseph Addison received for his copyright of 'Cato,' 107*l.* 10*s.*

Colley Cibber, for dramatic peices, 105*l.*

John Gay, 'Beggar's Opera' and 'Fables,' 90gs.

William Emerson, for his 'Elements of Geometry,' 'Treatise of Arithmetic,' and the 'Method of Increments,' 100*l.* Also for his 'Elements of Trigonometry,' 'Treatise of Navigation,' and of 'Algebra,' 162*l.* 'The Arithmetic of Infinities,' 'Elements of the Conic Sections,' 'The Nature and Property of Curved Lines' 50*l.*

Thomas Simpson, for his 'Treatise of Algebra,' 54*l.* 10*s.* His 'Trigonometry,' 15gs. 'Doctrine and Application of Fluxions,' 73gs.

Joseph Strutt, for his 'Complete View of the Dress and Habits of the People of England,' one half share, 250*l.*

G. Lillo, tragedy of 'George Barnwell,' 100gs.

Bishop Percy received of Jacob Tonson 50gs. for editing the 'Works of George Villiers, Duke of Buckingham.' Also 100gs. for preparing for the press Tonson's edition of the 'Spectator' and 'Guardian,' dated May 12, 1764.

Dr. John Moore, for his 'View of the Causes and Progress of the French Revolution,' in three volumes, 900*l.*

Tobias Smollet, for his 'Translation of Telemachus,' 70*l.*

Joseph Wharton, for 'Milton's Minor Poems,' 50gs.

Robert Berry, Esq., for the 'Works of Horace Walpole, Earl of Orford,' five vols. 4to. the sum of 3,000*l.*

Rev. Lawrence Echard, for his 'History of England,' 370*l.* 10*s.*, dated 1707.

T. H. B. Oldfield, for his 'History of the Constitution of Parliaments,' 100*l.*

Mrs. Piozzi, 'British Synonomy,' 300*l.*

Mrs. Anne Radcliffe, 'Travels in Holland,' 500*l.*

F. Vesey, 'Chancery Reports,' 300*l.*

W. Smellie, for his 'Philosophy of Natural History,' 1,000gs.

It appears that D. E. M'Downel received of Mr. G. Robinson ten guineas for the manuscript copy of Johnson's 'Table Talk.' This transaction took place on the 24th of December, 1785, and it is to this document that we are indebted for the authenticity of the compiler; also, that Mr. Forrest received 30gs. for 'Momus, or Vulcan's Wedding;' this opera has always been considered anonymous—his name is not in the 'Biographia Dramatica.'

SIMPLICITY OF THE SPANISH NOBILITY.

That ladies belonging to the high aristocracy of Spain, of a nobility often so ancient that it is lost in the obscurity of remote ages, should be seated at the same board, and served from the same dish as their own servants; and that the brother of a duke, for such was the individual now returning from his long exile, should in dispensing a portion of the repast, attend, with equal courtesy to the wants of the one and the other, may astonish my republican readers at home and shock their sentiment of exclusiveness. But, accustomed as I was to Spain, I saw nothing to wonder at, though a great deal to admire, in this exhibition of a simplicity, in no wise inconsistent with real dignity, among a people whose manners and social intercourse admit of more equality than any other. In some countries the existence of an aristocracy entails the curse of servility upon a whole nation. The inferior classes are for ever striving at a fruitless imitation of their betters, for where there is imitation there can be no reality. There each man respects himself as he approaches the privileged class, despising and frowning upon those who are removed from it in the same proportion, and his peace of mind and happiness are sacrificed in daily efforts to ascend, and in the rebukes which grow out of them. There none but the great and their associates are well bred, simply because none but the great are natural. Not so in Spain, where each man is contented with his lot, and the peasant bears himself with as much ease and dignity as his lord.—*Slidell's Spain Revisited.*

REMAINS IN THE ARCTIC SEA.

The Frozen Sea, on the north of Siberia, seems to be full of Islands. Those which are found opposite to the mouths of the Lena and Yena, are like the adjoining coasts, great turf hills on a base of eternal ice. Some of them contain half a dozen lakes. These solitudes are the habitations of the bear and reindeer. Islands more worthy of notice have been found to the North of cape Sviaitoi. They have been visited in 1711 and 1724; but were afterwards forgotten till they were re-discovered by the Russian merchant, Liaikoff, in 1774. He first surveyed two flat islands, the southernmost of which contains a lake. The sand and soft earth surrounding this lake, in falling to pieces, lays open collections of bones, and entire skeletons of buffaloes, rhinoceroses and elephants. The ivory found here is as white and fresh as that brought from Africa. He found at a distance of seventy miles from the second island, an extensive coast, which a surveyor was sent to examine the following year, and which has been more recently examined by M. Henderson. This land which has been named New Siberia, presented a pretty high coast, where petrified wood was found in immense regular strata between the sand and clay. The bones of elephants are found in it in great abundance. There is a considerable river, which intimates that the land is not of very limited extent. This New Siberia, says Malte Brun, is perhaps only an extremity had it been short of the pole; but if it has crossed it, its two opposite extremities must both be called southern; and those which look East and West must be viewed as the shores of gulfs or bays formed by the undulating line of land.—*Bath Inquirer.*

THE WHITE INDIANS.

It is a fact, perhaps not generally known, that there does exist in the far west, at least two small tribes or bands of white people. One of these bands is called *Mawkeys*. They reside in Mexico, on the south-west side of the Rocky Mountains, and between 300 and 500 miles from Santa Fe, towards California; and in a valley which makes a deep notch into the mountain, surrounded by high and impassable ridges, and which can only be entered by a narrow pass from the south-west. They are represented by trappers and hunters of the west, known to the writer of this to be men of veracity, to be an innocent, inoffensive people, living by agriculture and raising great numbers of horses and mules, both of which are used by them for food. They cultivate maize, pumpkins and beans in large quantities.

These people are frequently depredated upon by their more warlike red neighbors; to which they submit, without resorting to deadly weapons to repel the aggressors.

Not far distant from the Mawkeys, and in the same range of country, is another band of the same description, called *Nabbehoes*. A description of either of these tribes will answer for both. They have been described to the writer by two men in whose veracity the fullest confidence may be placed; and they say the men are of the common stature, with light flaxen hair, light blue eyes, and that their skin is of the most delicate whiteness. One of my informants who saw seven of these people at Santa Fe in 1821, in describing the Mawkeys, says, 'they are as much whiter than I am, as I am whiter than the darkest Indian in the Creek nation,' and my informant was of as good a complexion as white men generally are.

A trapper on one occasion, in a wandering excursion, arrived at a village of the Mawkeys. He was armed with a rifle, a pair of belt pistols, knife and tomahawk; all of which were new to them, and appeared to excite their wonder and surprise. After conversing some time by signs, he fired one his pistols; instantly the whole group around him fell to the earth, in the utmost consternation; they entreated him not to hurt them, and showed in various ways that they thought him a supernatural being. He saw vast numbers of horses and mules about the village.—*Western Democrat.*

THE AUTOMATON CHESS PLAYER.

While the Chess player was in the possession of Baron Kempelen, it was more than once observed, first, that an Italian in the suite of the Baron, was never visible during the playing of a game at chess by the Turk; and secondly, that the Italian being taken seriously ill, the exhibition was suspended until his recovery. The Italian professed a *total* ignorance of the game of chess, although all others of the suite played well. Similar observations have been made since the Automaton has been purchased by Maelzel. There is a man, Schlumberger, who attends him wherever he goes, but who has no ostensible occupation other than that of assisting in the packing and unpacking the automata. This man is about the medium size, and has a remarkable stoop in the shoulders. Whether he professes to play chess or not we are not informed. It is quite certain, however, that he is never to be seen during the exhibition of the chess player, although frequently visible just before and after the exhibition. Moreover, some years ago, Maelzel visited Richmond with his automata, and exhibited them, we believe, in the house now occupied by M. Bossieux as a Dancing Academy. Schlumberger was suddenly taken ill, and during his illness there was no exhibition of the Chess Player. These facts are well known to many of our citizens. The reason assigned for the suspension of the Chess Player's performance was *not* the illness of Schlumberger. The inferences from all this we leave without further comment, to the reader.—*Southern Literary Messenger.*

NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz,

Brougham's Natural Theology
Complete Works of Joanna Baillie
Christian Florist
Bibliotheque Francaise
Coleridge's study of the Greek Classics
Fielding's complete Works, 2 vols
Jacobs on the Precious Metals
Irving's Life of Columbus, 3 vols
La Martine's Pilgrimage to the Holy Land
Madden's Travels in the West Indies
M'Intosh's History of England
Moore's History of Ireland
Catechism of Phrenology
Poetry of Life by Mrs Stickney
Randolph's (John) Letters to his Nephew
Young Wife's Book
Young's Mathematics, (the complete series) viz. Trigonometry, Geometry, Mechanics, Calculus &c.
Abercrombie on the Stomach
Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
Broussais' Phleginasia
Broussais' Pathology
Chitty's Medical Jurisprudence
Coxe's Medical Dispensatory
Coster's Medical Practice
Collin's Anatomy
Dewees' on Children
Dewees' on Females
Dewees' Medical Practice
Dunglison on Hygiene
De la Beche's Geology
Ellis' Medical Formulary
Farrady's Manipulations
Gibson's Surgery
Larry's Military Surgery
Ryan's Medical Jurisprudence
Syme's Surgery
Tweedie on Fevers
Thompson on Inflammation
Williams on the Lungs
Aiken's Charles I.
Bolmar's French Series of Elementary Works, viz. his Fables, Phrases, Telemachus, and Genders,
Butler's Ancient Atlas
Butler's Ancient Geography
Bridgewater Treatises, 5 vols.
Brewster's Optics
Cuvier's Animal Kingdom, 4 vols
Cuvier on the Globes
Carey on Wages
Cabot's Memoirs
Irving's Indian Sketches and Conquest of Florida
Keble's Christian Year
Evans' Millwright's Guide
Three Years in the Pacific
Wood on Rail Roads,
Miss Sedgwick's Tales &c. &c.

For sale, wholesale and retail, at moderate prices, and to the Trade at the Publisher's prices, by
ap 16 RUSSELL, SHATTUCK & Co.

BIOGRAPHY OF WINCHESTER.

JUST published, Biography of Rev. Elhanan Winchester, by Rev. E. M. Stone, of Beverly, Ms., For sale wholesale and retail by H. B. Brewster, Pemberton Hill, opposite head of Hanover St., (up stairs) Price 75 cts. 3 w m 28

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Seeond Book* has the same simple and attractive character as the *First*.

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

"This book forms an easy and popular introduction to the study of Botany."

PETER PARLEY'S ARITHMETIC. *Peter Parley's Method of Teaching Arithmetic to Children.* This work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortune to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added, as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15000 copies were sold. Copies furnished for examination by the Publisher.

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1. *The First Book of History*, or History on the Basis of Geography (comprehending the countries of the Western Hemisphere,) with sixty engravings, from original designs, and sixteen maps of the different sections of the U. States and the various countries of the Western Hemisphere, executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

"*The First Book of History, &c.*—This is truly an excellent work. The plan we think is new, and the execution good. It is geography and history combined; this union will be found to double the value of both."—*Vermont Chronicle.*

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Published by CHAS. J. HENDEE, (successor to Carter, Hendee & Co.) and for sale by the Booksellers and Traders throughout the United States.
tf 7a

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

GALL'S WORKS

ON the Functions of the Brain, and of each of its parts; with observations on the possibility of determining the instincts, propensities and talents of the moral and intellectual dispositions of Men and Animals, by the configuration of the brain and head—in six volumes; translated from the French by Winslow Lewis, jr. M. D. M. M. S. S.—For sale by MARSH, CAPEN & LYON, 133 Washington street.
m 19 tf

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols 8vo. For sale by Russell, Shattuck & Co. f 27

ENGLISH BOOKS

JAMES MUNROE & CO have just received the following English Books viz.

Roscoe's Wanderings through North Wales
Illustrations of the Poetical Works of Sir Walter Scott
Westall's Illustration of the Bible
Landscape Illustrations of Borns
Stanfield's Coast Scenery Nos 6 to 9
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THE LITTLE WRITER, intended to aid children in acquiring an easy epistolary style.
Just published by J. DOWE, 130 Washington st.
m 28

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO, have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

THE YOUNG BRIDE AT HOME, or a help to connubial happiness, with a comparative view of the sexes, by Hannah More, for sale by JAMES MUNROE & Co. m 28

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Yours, truly, B. CUSHMAN,
Preceptor Portland Academy.

Extract of a Letter from the Literary Fraternity of Waterville College

From a cursory examination, we feel no hesitation in expressing our decided approbation of Blake's New American School Geography. The form of the volume being such as to admit the insertion of the Maps, together with the minuteness of detail presented by the author, we think, gives the work a decided superiority over those of the kind now in use.

The general plan and execution of the work we cheerfully approve.

In behalf of the Prudential Committe of the Literary Fraternity of Waterville College,
R. GIDINGS, *Chairman.*

By a new arrangment made in the manufacture of the above, we are enabled to sell the Book at the above low price, which brings it lower than any School Geography in the the market; and it is happily adapted by its style and arrangment to take the medium between the very small geographies in use for small children, and those of a more elaborate character. New edition this day published by, RUSSELL, SHATTUCK &co.

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